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The world for Christ

THE WORLD FOR CHRIST

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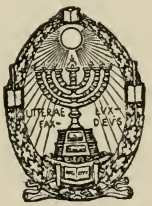
BY

A. J. F. BEHRENDS, D.D.

A Series of Addresses on Missions, Delivered at Syracuse University on the Graves Foundation, 1896



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INTRODUCTION.

THIS book, *The World for Christ*, is a valuable addition to the large literature inspired by the modern missionary movement. Delivered as a course of lectures by an eminent Congregational minister, upon a foundation established in a Methodist university by an honored member of the Reformed Church, it is one of many indications that the larger service of the divine kingdom is the sure way to the unity of Christians.

That universities and colleges should incorporate with their courses of instruction the study of Christianity, its nature and history, its methods and outlook, is eminently natural, and even necessary. They are themselves, for the most part, the creation of the Church, and continue under its fostering care. Where this direct dependence does not exist, an indirect relation is

easily traced. But, beyond and above this, they are devoted to the ascertainment and diffusion of all truth. They cannot therefore ignore or treat lightly the most potent factor in modern history and philosophy; a force to which our existing civilization is in every department—in government, morals, art, literature, and social progress—immeasurably indebted, and which, whatever some critics may think, gives no signs of being eliminated from the course of the race life. Indeed, the modern missionary movement presents the clearest evidence that Christianity is a divine, indestructible, and world-transforming energy entered into the heart of humanity, and that no philosophy of history can be valid which does not reckon with it as a prime factor in the life of man.

A natural gratitude and the love of truth in the university and college therefore assure us that hereafter, as heretofore, they will reverently study Christianity and its past and prospective place in human history, and also be its glad and efficient allies.

The future will not be unlike the past. From Wittenberg came Luther, Melancthon, and the Protestant Reformation; Oxford gave Wesley, Whitefield, and the Revival of the Eighteenth Century; Harvard, founded by the Puritans, acknowledged its debt by the legend on its seal, *Christo et Ecclesiæ*. At Williams began the participation of the American Church in the new, and still enlarging, struggle for a universal Christendom. The recent Student Volunteer Movement is a further instance of the deepening conviction that the highest office of knowledge and culture is to serve the Lord Christ and his kingdom. May our seats of higher learning more and more answer to this divine vocation!

A movement so important and so grand as the present missionary enterprise needs for support and guidance an extraordinary spirit and wisdom. Evidently Christians have not understood the vast proportions or the true methods of the work to which they are committed by the aims and the command of their divine Lord. A world is to

be evangelized and to be brought to the obedience of Christ. How feeble the spirit and courage of the Church! How uncertain and imperfect the agencies employed!

This volume, written by a vigorous and independent thinker, the pastor of a large and active church in the city of Brooklyn, a member for many years of the oldest Missionary Board in the United States, will be deemed a clear yet profound, a calm yet vigorous, presentation of the fundamental principles of missions and of the right method of conducting them. It cannot fail to inspire in all who read it more profound convictions concerning the obligation and possibilities of this most unique and hopeful enterprise, and to guide wisely those who are concerned with its support and management. EDWARD G. ANDREWS.

New York, Oct. 20, 1896.

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The Authority to be Recognized

THE WORLD FOR CHRIST.

I.

The Authority to be Recognized.

Members of the Faculty, and Students of the Syracuse University, and Friends of Christian Missions:

WHEN I accepted the invitation which has brought me here, I did so with a singular blending of eagerness and reluctance. My eagerness was due not only to my profound interest in the theme on which I was asked to speak, but also to my early association with the denomination which this seat of learning is supposed to represent. I never was a Methodist. I was born and trained in the Dutch Reformed communion, and was early inoculated with the Calvinistic theology. But when eighteen years of age, while teaching in one of the rude schoolhouses of Southern Ohio, I came under the influence of a Methodist circuit rider, who preached for a fort-

night where I taught by day. As I listened to his pointed and fervent appeals the religious impressions and convictions of many years came to a head, and one afternoon, as I tramped along the rude highway, I gave my heart to Christ, because he had given his life for me. My theology had little to do with my conversion. In fact, I consciously ignored it. And it is more than probable that this early association has had much to do with the gradual, but steady, slackening of dogmatic bonds, until I have abandoned the profession of marching under the Calvinist banner. And yet I have not been able to change one uniform for another. Upon the points in dispute I like Augustine better than I do either Calvin or Arminius; and I like Paul better than them all, for the simple reason that he is silent where they are voluminous. So you will understand why I always feel at home in a Methodist crowd; and I enjoy their Amens, provided they are put in the right place. The years seem to roll back, and I am once more in the primeval forest,

the woods which were "God's first temples." I see the old sawmill and the limpid brook, over which a log served as a bridge, unless it was frozen in winter. I see the rude benches and ruder desk, with the stove in the center of the room. I see the primitive lamps, under whose dim religious light the preacher addressed his audience, and the mourner's bench, at which many of them kneeled. And though the peace of God came to me during the silence of an evening walk, I am afraid that I shouted more than once when that night I, the schoolmaster, told my story of deliverance. I have forgotten the name and the face of the preacher, but the place has been indelibly photographed upon my mind and heart. It all happened thirty-eight years ago, and I have never visited the spot. I do not care to do it now, for I am sure the familiar landmarks are gone, and I should feel like one

> "Who treads alone
> Some banquet hall deserted,
> Whose lights are fled,
> Whose garlands dead!"

But the hearty invitation of your chancellor opened for me that mystic chamber of the past within which the glory of the Lord shone upon me, and that made the call irresistible and effectual.

And yet my eagerness was dashed by great reluctance. The call was for a sudden service. Barely two months were allowed me for preparation, and what that means for a busy city pastor at that time of the year your chancellor knows as well as myself. I could not take up any specific field. Nor could I enter upon an historical treatment of the theme assigned me under the provisions of this lectureship, either general or special, which I should have been glad to do if a year's time had been at my command; for I am sure that a careful study of ancient, mediæval, and modern missions, with their agreements and their differences, would have been instructive and stimulating. But necessity knows no law; at least it admits of no choice. I cannot do as I would. I must do as I can. So, for once, I am a Calvinist in the garb of a

Remonstrant. The best I can do is to treat my theme in the most general way, from the standpoint of a pastor who would create and foster an intelligent and generous sympathy among his people in the cause of Christian missions.

To adopt the military figure, it is a campaign of conquest to which we are summoned. The Church of Christ is a Salvation Army. We organize no armies, we equip no navies, we shoulder no rifles, we carry no swords; but all that is essential to a great military campaign must enter into our procedure. We must clearly understand by whom we are sent, where we are to go, what we are to do, why we are to do it, and how we are to do it. So I shall ask you to consider with me, in this course of six lectures, the *Authority* to be recognized, the *Field* to be won, the *Result* to be achieved, the *Resistance* to be overcome, the *Leaders* to be appointed, and the *Agencies* to be employed. The division is a simple one, and I have given it here that it may serve you as a mnemonic for future use, to be elab-

orated by your own independent thought, though you may not recall anything that I may say. I shall be more than repaid if you remember the scheme of the discussion.

We are to consider, first, the *Authority* to be recognized in the prosecution of Christian missions. We are under a fourfold pressure. There are four strands in the cord by which we are bound to the discharge of our high duty of preaching the Gospel to all nations.

We must secure the acceptance of Christianity everywhere if we are to preserve Christianity anywhere. The final test of truth in any department, whether in science or philosophy or political economy or religion, is the universality of its application, its congruity with fact. A doctrine which is partially true must recede. The history of human thought shows it to have been a perpetual oscillation between affirmation and negation, steadily proceeding toward a higher affirmation. It is the Hegelian process of thesis, antithesis, and synthesis. The final synthesis is the universal and au-

thoritative formula. You may recall Huxley's statement that theological dogmas litter the past as so many strangled and dead snakes around the cradle of Hercules. Hercules, of course, is science, and the comparison is not complimentary to the theologians. But there are as many strangled scientific theories as there are defunct theologies. And the Hercules who strangles them is simply the Truth which is embodied in the eternal facts of being. That which is congruous with these facts is the absolute and universal truth; and only that which is so congruous can survive in the face of these facts. Working theories are good, as tentative explanations, as convenient logical categories for the student; but the working theory is abandoned so soon as it is evident that it cannot stand the test of universal verification. No doctrine can survive unless it can conquer. Its universal acceptance is the inexorable condition of its self-preservation.

That is true of the Bible and of the Christian religion. I need not detain

you to prove that both claim absolute and universal authority. But even if they made no such claim, their preservation is impossible unless they can secure universal recognition and acceptance. The Bible must supplant all other religious books, or itself be surrendered. If other sacred books are to be treated with equal reverence, it must itself disappear in the recovery of that which constitutes the common substratum of them all. Christianity must supplant all other religions, or itself ultimately vanish from every land. If it be only one of many religions, we must be prepared to surrender it in the recovery of that religion which is the root and trunk of all. The self-preservation of Christianity is conditioned upon its universal sovereignty. For there can be but one religion, as there can be but one science of astronomy or of physiology. I am speaking to those who accept Christianity as the true religion, who worship Jesus Christ as the only name under heaven by which men must be saved. You are determined to preserve the institutions

and the civilization which the Gospel has created. You know of none other so good. You would not exchange them for any others. You claim for them ideal perfection. That claim should kindle in you the passion of universal conquest; and that claim must be discredited unless universal conquest makes it good. We are here, as everywhere else, in the grip of that law of the struggle for existence in which only the fittest can survive. The fittest cannot retire within its own province. It must either subdue all, or run up the flag of surrender. I cannot here enter upon the relation of Christianity to the ethnic religions. It is not necessary to regard them, as did the early Christian apologists, as the creations of demons. They may contain, as I think they do, much of truth; but they do not contain the whole truth, they do not contain the truth of salvation, which is the heart of religion. The ethnic religions may and should be regarded sympathetically, as disclosing the universal search of the soul after God; but whom they igno-

rantly worship we are summoned to declare unto them. If our religion be only an ethnic product, as are their religions, ours must decay as theirs have decayed and are decaying. We must choose between the two alternatives—Christianity everywhere or Christianity nowhere. Self-preservation carries in it the necessity of universal conquest.

The golden rule summons us to love our neighbor as ourselves; and the whole world is our neighbor. Philanthropy commits us to the evangelization of the world. That was a remarkable meeting which was held in the last week of January in Carnegie Hall, New York city, when floor and galleries were crowded in response to a call to protest against the departure of Mr. and Mrs. Ballington Booth, which had been ordered from London. The Salvation Army leaders did not suggest it, nor did they lend it their encouragement and support. Had they been consulted, the meeting would not have been held. It was a spontaneous uprising, in which leaders in Church and so-

ciety gladly gave the weight of their presence and speech. It is only a few years since the Salvation Army was regarded with almost universal suspicion. Its members were labeled as good-natured cranks. But the cranks have won universal recognition for their commonsense, their patience, their tact, their untiring devotion, their splendid success. They attacked the slums. They went where others rarely showed their faces. They went there to live. They kept at their task, carrying cleanliness into filth, order into confusion, sweetness into foulness, the speech of prayer into abodes of drunkenness and blasphemy. And everywhere they told men and women of Jesus, the friend of sinners. And men who are not easily carried away by enthusiasm, and whose Christianity is not particularly fervent, were stirred by a philanthropy so brave and strong.

It is nearly forty years ago since *Ecce Homo* was read with eager interest. Perhaps its most distinguishing feature was the contention that Jesus Christ intro-

duced the era of the "enthusiasm of humanity." It recalled to me the earlier statement of Dr. Young, that the keynote of our Lord's ministry was the neglected and almost forgotten doctrine of the soul, the imperial and indefeasible dignity of man, of every man. Be the origin of that conviction what it may, trace it to any source you please, the law stands clear that you are bound to share your best with your neighbor, to lift him to the plane upon which you stand. It is the business of the strong to bear the burdens of the weak; not by making them confirmed dependents, but by training them into independence. It is the business of the wise to make an end of ignorance; it is the business of the temperate and sober to destroy drunkenness; it is the business of the good and pure to make an end of wickedness and vice. And humanity knows no territorial divisions. Man is man wherever he is found; and he is entitled to all that man can be. We may not rest until all men have the very best. Isolation, its deathblow has been struck. We

certainly may not be behind the Roman audience which went wild with applause when Terence uttered his famous sentence, "I am a man, and nothing human is foreign to me." The world is one household, where the strong are the hope of the weak, and the weak are the charge of the strong. If, then, our Christian civilization is the best which the world has seen, we are bound, as lovers of humanity, to make it regnant in all lands. And we must make it regnant in its principles, not merely in its fruits; for its fruits cannot be made secure unless the seed be made to take root and grow. Christian civilization must begin with the preaching of the Gospel.

Self-preservation and philanthropy urge us to the world's evangelization. But there is a higher motive which gives wings to our feet. It is the command of the Captain of our salvation. We are under marching orders. The question is not, as has well been said, whether the heathen can be saved unless we send the Gospel to them, but "whether *we* can be saved if we do not

obey Jesus Christ." To receive Jesus as *Lord*, and to walk in him as such, is the primary and permanent mark of discipleship. The greatest of apostles frequently described himself as *doulos*, the slave of Christ, and regarded the scars upon his body as the brand by which the Christly ownership was visibly sealed. We have been bought with a price. We live not unto ourselves, but unto him who loved us and gave himself for us. I need not multiply quotations. Faith in Christ means complete and abiding surrender to him. Its perpetual interrogative is the question of the persecutor prostrate on the highway to Damascus, "Lord, what wilt *thou* have me to do?" The answer is clear and unequivocal: "Disciple all nations; preach the Gospel to every creature." That imperative, based upon the sovereignty secured by the atoning death on the cross and the resurrection from the grave, silences all objection, and rebukes all hesitancy. Be the result what it may, Christian loyalty permits no option. Go we must, whether welcome

or not; go we must, through bristling lines, through dungeons and deaths, into palaces and hovels, defying torture and the sword. Tennyson's famous lines mark the high level of Christian obedience:

> "Into the valley of death,
> Rode the six hundred.
> Cannon to right of them,
> Cannon to left of them,
> Cannon in front of them,
> Volleyed and thundered.
> Stormed at with shot and shell,
> Bravely they rode and well;
> Into the jaws of death,
> Into the mouth of hell,
> Rode the six hundred.
> Theirs not to make reply,
> Theirs not to reason why,
> Theirs but to do and die.
> Into the valley of death,
> Rode the six hundred."

But somebody blundered at Balaklava, else the jaws of death would not have closed upon the six hundred. Our Commander makes no mistakes, imposes no arbitrary tests upon our courage, requires nothing which is not certain of achievement. Every precept is fibered upon a promise. The command is a prophecy in the imperative

mood. In the perspective of inspired vision the kingdoms of this world are already the kingdoms of God and of his Christ. And with Paul the highest motive is not the mere authority with which Christ is invested. The "*love of Christ*" constrains him—*sunechei*—"holds me together, prevents me from falling to pieces, holds me completely, urges me, impels me, gives steadiness and strength to my conviction and endeavor." It is Christ's love for men of which he speaks. That forces upon him the judgment that the death of one in behalf of all can only mean that all died. It is as if all had been nailed to the tree; it is as if all had been buried; it is as if all had been raised from the sepulcher; it is as if all had been crowned. All, not merely the elect. All, not merely such as repent and believe. The apostle makes no such qualification. He believed and taught a race redemption. The world is a lost world; but it is also a redeemed world. It shares in the universal apostasy, but it also shares in the universal rescue. Of course, in both

cases the process is a moral one. Men are not sinners against their will; men are not saved without their will. Neither the guilt of Adam, nor the grace of Christ, is mechanically imputed, by some occult arrangement, or constitution, or covenant; nor is either matter of mysterious infusion. Neither sinner nor saint is such by carnal descent, nor by eternal predestination. Whatever man is, he is by voluntary agency. But this does not militate against the doctrine of a real universal redemption. Where sin hath abounded, grace doth much more abound. The economy of redemption is primary and universal, not secondary and partial. The Lamb slain from the foundation of the world pictures the philosophy of history. God was in Christ reconciling the world unto himself. The world is a redeemed world. Every soul is a saved soul, though it sink into eternal perdition. The path into the deepest hell lies over the body and blood of Jesus Christ. No man is lost except by an act of spiritual apostasy. He must fall from the grace which is in Christ

Jesus. He must wither upon the vine into which he has been grafted.

At this point, the Pauline theodicy in the Epistle to the Romans is most instructive. The unbelief of the Jew pained him, filled him with great heaviness and continual sorrow of heart. He declared with the utmost solemnity that he would not even shrink from eternal personal perdition in their behalf, were it necessary. But he goes on to show that no such sacrifice is necessary. His grief does not sink into despair, because the gifts and calling of God are without repentance. The unbelief of Israel does not mean its perdition. The rejection of the Jew does not mean his abandonment. Israel, too, shall be saved; all Israel, Israel as a nation, and its restoration shall be as life from the dead. So the wonderful logic marches, until the cry of agony, with which the ninth chapter opens, is lost in the triumphant doxology with which the eleventh chapter closes. And then comes the eager exhortation: "I beseech you therefore, brethren, by the *mercies* of God, that ye present your bodies

a living sacrifice, holy, acceptable unto God, which is your reasonable service." The force of this word *therefore* transfigures the duty of consecration into an unspeakable privilege. The *mercies* of God! These are the pulse of his absolute authority. His law is great and majestic; but his eternal love in the law is greater and more majestic. The categorical imperative points the way to what must and shall be. "If conscience," wrote Bishop Butler, "had might, as it has right, it would rule the world." He might have added, "if it has right, it will rule the world." *Veritas praevalebit.* In every *ought* there hides the omnipotence of God. The prophets are poets, and the poets are prophets.

"Careless seems the great Avenger; history's pages but record
One death-grapple in the darkness 'twixt old systems and the word;
Truth forever on the scaffold, Wrong forever on the throne,
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above his own."

Jesus Christ bids us disciple all nations. That is his command, which incarnates the travail of his soul, and he shall see of the travail of his soul, and be satisfied. He teaches us to pray "Thy kingdom come. Thy will be done on earth, as it is in heaven;" and he assures us that whatever we ask in his name shall be granted to us. Let us fall into line, and close up the ranks, under the flaming banner of his crimson cross, the unfurling of which meant the occupation of all continents and isles of the sea! Self-preservation urges us to the task of the world's conversion; philanthropy adds its mighty imperative; the trump of the incarnate Son of God sounds the commanding charge; and the eternal purpose of God makes our march a triumphal procession through the very gates of hell!

The Field to be Won

II.

The Field to be Won.

WE have considered the *Authority* under whose inspiration we are charged with the universal diffusion of the Christian faith, and we have found that there can be no evasion of the responsibility of the task. The seal upon our commission silences all objection. We can repudiate the task only by treason to Jesus Christ. We cannot claim to be his friends and disciples if we refuse or hesitate to do what he commands. That should be enough. That is enough. Obedience, however, is not blind, and enthusiasm gains in depth and intensity in proportion as the rationality of its endeavor is vindicated. It is not a fourfold reason, or four separate and confluent reasons, which I have brought under review, but a single reason, disclosing the absoluteness of its authority by its agreement with the eternal purpose of God, as disclosed in revelation, and by its perfect

congruity with the determining law of history. There could have been no other command. Its limitation would have discredited it, and annulled the obligation to obedience; for the very nature of moral law is such as to permit of no restriction. It must rule all, or it can rule none. There is no alternative between universal collapse and universal sovereignty. There can be no concordats or compromises; unconditional surrender is the rallying cry and watchword of every "*ought*." For, of law, as Hooker says, "no less can be acknowledged than that her seat is in the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power."

If that be true, it is plain that a moral imperative must disclose its inherent rationality, and vindicate its authority by the universality of its enforcement. It must be structural, pervasive, aggressive, subduing. I have taken it for granted that in

any comparison of religions, Christianity embodies the absolute truth; that its representations of God and of man, and of man's redemption by God through Jesus Christ, are eternally fixed and unalterable. It is the only religion which is historically true. That assumption, however, can be made good only by its universal and exclusive sovereignty. It will be challenged at every step. It ought to be challenged at every step. Not one of us should wish its triumph to be an easy one, if we could have it so; and we cannot have it so, however much we may wish it. The law of the survival of the fittest is a beneficent law; and that which is fittest proves itself to be such only by its survival, by standing crowned, regnant, and unscathed over the graves of its competitors. No scientific theory can survive unless it can secure universal recognition. No philosophical system can survive unless it can gain universal acceptance. No religion can maintain its foothold within the most restricted limits unless it can belt the globe with its sovereignty. The law is

as inexorable as that there can be but one multiplication table.

I recur to this because there is a disposition in some quarters to regard Christianity as one among many religions, with mythical or legendary or speculative elements of its own; purer than any other religion, but capable of being enriched from other sources; and destined, in friendly partnership with other religions, to issue in a new and ultimate religion. Others are disposed to regard religion as a purely ethnic product, a matter of national custume and behavior, which each people is to be encouraged to cultivate in its own way, the resultant blending issuing in a most charming picturesqueness. Pagan Rome made trial of this religious cosmopolitanism and opened its Pantheon to all the gods, and among them a place would not have been refused to Jesus Christ. But this cosmopolitan recognition of all the gods brought them all into contempt. The universal coronation was a universal degradation. The equality of religions was the

death of religion. Mohammed was right, "There can be but one God, and there can be but one prophet of God." Any religion must disappear which does not march under that banner, and which does not compel every other flag to dip its colors.

There are only two alternatives, either all present religions must disappear, or one among the existing religions must secure universal and exclusive lodgment. A brotherhood of discordant religions there cannot be. And an ultimate religion, displacing all present religions, Christianity included, displacing all sacred books, the Bible included, must make provision for some prophet who shall outrank not only Socrates and Confucius and Sakya-Muni, but Moses and Jesus Christ. The new religion must rise out of the ashes of all existing religions. Such a view not only cuts the nerve of Christian missions; it cuts the nerve of all Christian faith. Christianity ceases, upon such a theory, to have any authority over anybody. Its preservation anywhere is conditioned by its sovereignty everywhere.

Philanthropy, too, urges us to do what self-preservation makes necessary. The good which we would keep for ourselves we are under obligation to impart to all our neighbors. And these considerations are enforced by the view, which is peculiar to Christianity, that the purpose of redemption is logically antecedent to the purpose of creation, that the goal of history is the redemption of man. In the eternal prevision and purpose of God the world lost in sin is a world once for all redeemed in Jesus Christ. The command of Christ to preach the Gospel to every creature voices that eternal purpose, and pledges the moral omnipotence of God to the certainty that obedience to it shall not recoil in disaster and defeat. Emerson advises us to "hitch our wagon to a star," to ally ourselves with those forces in nature and in history which maintain their eternal poise. Such coursers never tire, and are never uncertain of footing. Over the roughest paths and along the edges of the most perilous precipices they carry us with steadi-

ness and in safety. And among all these stars the Star of Bethlehem has the eternal preeminence. They who obey Jesus Christ tread the path of victory, and make their work enduring.

The authority, then, is unquestioned. It is invested with all the elements which justify a glad and eager obedience. Let us proceed to consider the *Field* which we are to win. Jesus Christ, incarnating both the power and the wisdom of God, sends us. *Where* does he send us to? If we answer the question geographically, nothing needs to be added to what has already been said. The world is our parish, as John Wesley said that it was his. There is no land which is not our province; there is no race which we may neglect; there are no classes which we may avoid. It is evident, too, that the division of Christian missions into home and foreign departments is formal rather than real. It is convenient for purposes of administration, but beyond that it has no value. Our obligation to Christianize the Empire State or the Western Conti-

nent is not one whit greater and more pressing than our duty to evangelize Asia and Africa. No man is at liberty to concentrate all his interest upon one specific place, and be indifferent to all else. Localization in endeavor, and even in gifts, has its uses, for no man can do everything; but the localization of personal enlistment should always be under the law of universal conquest. There is but one missionary spirit, the spirit of the world's redemption. As the late Dr. Williams so beautifully said, in his comment on the plural number in the pronouns of the Lord's Prayer, "Religion is indeed a personal thing, but it is not therefore a principle of social isolation. We must visit the closet; but into the closet we must carry the sympathies of the race, and bare before our God a heart that can take in the world in its wide reach of intercession and fraternal regard." We are not to be "egotists in our piety and monopolists in our prayers." And the principle holds true of all Christian work. Specific in form, it must also be cosmopolitan in spirit

and outlook. Whatever we do we are to do for Christ's sake, and what we do for Christ's sake we do for the world's sake. There must be Christian cosmopolitanism in our local service, and there must be local service in our Christian cosmopolitanism. Every one of us has a specific vocation, and a definite place in which to discharge that vocation; but we are to discharge it in the interest of a service which has the world for its field.

Two diametrically opposite dangers confront us here. We may forget the world in our specific tasks, influenced by local attachments or racial affinities or purely patriotic motives, while the cry of the heathen world falls upon dull ears. Such are the people who tell us that they are interested in home but not in foreign missions. But if we evangelize our own neighborhoods for Christ's sake, we do it for the world's sake. Home evangelization must, in the outcome, be foreign evangelization; and, therefore, it should be such in initiative and outlook. On the other

hand, it is possible to be so absorbed in distant communities, and in peoples of strange speech, as to become indifferent to the destitution which environs and attends us, giving occasion to the sneering retort that we leave our own children to go ragged because we are so busy sewing for the savages. Charity does begin at home, but it does not end there; and, what is more, it is not charity even at home unless the pulse beat for all the world. The field is the world, and you have your own particular plat to plow and seed down and keep. Work over against your own door, but do it, as did Nehemiah's associates, in order that all the breaches in the encompassing wall may be repaired. Our immediate duty is to do that for which we are fitted, and which lies nearest to us; our ultimate duty, the aim of all specific endeavor, is the world's salvation.

The *political* description of the field to be won, however, is more important than its geographical division. I call it political for want of a better term. The feature which I have in mind divides the mission field

into city and country, and the city is a political rather than a geographical creation. Our Lord began his ministry in rural Galilee, and ended it in Jerusalem. After his resurrection he commanded his disciples to preach repentance and remission of sins in his name among all nations, "*beginning at Jerusalem.*" The command was repeated at his ascension. From Jerusalem the disciples were to go unto the uttermost parts of the earth. The city was made the point of departure and the citadel of strength.

Paul's missionary journeys were shaped on that plan. It was at Antioch that he was set apart with Barnabas to his special task; and it was in Ephesus and Corinth that he lingered longest, with his heart set upon Rome. It is a singular fact that the word "*pagan*" means "a rustic;" and history tells us that paganism lingered longest in the country districts, even beyond the age of Constantine. The coinage of this word "*paganism*" dates to the period when it was used to describe the rural religion, when Christianity had become the religion of the

cities. It was not the country which gave Christianity to the cities, but the cities which carried Christianity into the country districts. City evangelization was the first problem with which the apostolic and the postapostolic age grappled. Rome, Alexandria, Antioch, Lyons, Constantinople, Carthage, were the strongholds of the new religion, giving form to its theology and government.

The preeminence of the city is not peculiar to modern life. It is more conspicuous to our eyes, and perhaps the drift is accelerated in our time; but the city has always been conspicuous and controlling. The buried dynasties of the Nile and the Euphrates were those of vast and imperial cities. Greece was a confederacy of cities. Rome held the scepter of the world, making all lands contributors to her municipal magnificence. The mediæval cities were the asylums and fortresses of civil and commercial liberty. I have sometimes wondered whether Cowper would ever have written his famous lines, "God

made the country and man made the town," could he have foreseen the philosophy which some associate with them. They laud the country and curse the city. They deprecate the growth of municipalities as foreshadowing decay in morals and religion. Man made the town. Yes, but who made the man by whom the town is made? Is the social instinct an excrescence or a disease? The city, as a political institution, is perfectly legitimate, the inevitable and divinely sanctioned precipitate of the social instincts. In the future, as in the past, at home and abroad, the city must engage our most serious attention. In them Christianity must be made dominant and aggressive; and if we find our machinery inoperative at this focal point, we cannot be in too great haste to remedy the defect. The old story will repeat itself—the city will give religion to the country, not the country to the city, just as the country follows the fashions of the city, not the city those of the country.

It is important to remember this at a time when the subject of municipal government

is engaging wide and earnest attention. Few will be inclined to challenge the verdict of James Bryce, that "the government of cities is the one conspicuous failure of the United States." At that point our popular institutions are more seriously threatened than at any other. Brooklyn and New York now contain nearly one half, if not quite, of the entire population of the Empire State. Our elections have been for many years a fierce wrestle between these two cities and the rest of the State. It is this which makes municipal reform of the highest political importance to the commonwealth. It would be a most deplorable and dangerous innovation to fence off the cities as independent political units, carrying Home Rule into isolation. There must be free play between the urban and the rural populations for the safety of each. The entire State of New York is interested in the government of its cities, for that will be the drumbeat to which the entire commonwealth keeps step. Patriotic statesmanship recognizes this. The Christian

Church cannot afford to be less vigilant and untiring. The city is the great field to be won. In the city the Church must come to the front in all humanitarian agencies and in all moral reforms. It must seize the leadership in the education and quickening of the public conscience. And it must do all this for the sake of the nation and of the world. Be it at home or abroad, the city must be captured for Christ. We are to plant the Gospel everywhere; but it is a wise Christian strategy, divinely commended and sanctioned by all history, to mass our regenerating forces in the great cities of the globe for the evangelization of the world.

What I have called the *political* description of the field to be won is more helpful to our present inquiry than its *geographical* delineation. But more important than either is what I may call the *dynamic* survey. The real field to be won is not visible, but invisible. It is the domain of conviction and of conduct. The weapons of our warfare are spiritual, because

the territory to be conquered and held is spiritual.

That compels the Church to qualify itself for and to seize the place of intellectual leadership. It is not the vocation of Christianity to prescribe the limits and the methods of scientific research, nor to formulate a system of metaphysics. The Gospel does not tell men "how the heavens go, but how men may go to heaven." Still, in its own peculiar province, Christianity must command the unqualified assent of the intellect. It must not only exhort, it must convince. In history, in literary criticism, in personal verification or experience, it must make good its claims. Hence the Church has always been the friend and promoter of the highest education. Its schools at Alexandria and at Antioch were famous while yet persecution raged. The universities outrank the cathedrals in the influence which they have exerted. Oxford and Cambridge have buttressed every chapel and meetinghouse in the British empire. Our first American

colleges were founded to prepare young men for the Christian ministry; the vast majority of them at present are under religious control; and they are mainly supported by Christian gifts. This movement in the line of intellectual leadership is in the very fiber of the Christian faith. The sword of truth is the only weapon upon which the Church, under God, relies. The time can never come when the very best intellectual equipment can be dispensed with in the service of the Christian Church. The demand in every department is not only for more men and women, but for more thoroughly furnished men and women. The preachers who go begging for places are the preachers who cannot command attention; who have nothing to say, or else do not know how to say it. The men who cross the dead line at fifty or sixty are the men who have succumbed to laziness; who have exchanged the fighting armor for the gown and slippers. There must be intellectual vivacity and virility, an intellectual incisiveness and force which cleave their own

way, if the Christian message is to win its way. For it is the thoughts of men which are to be brought into the obedience of Jesus Christ; and none of us should begrudge the time and the work which will qualify us for the intellectual leadership, without which the world cannot be won.

But the truth is one and singular. It does not split up its adherents into hostile camps. And this suggests the further thought, that Christianity must conquer its own antagonisms before it can sweep over the world with resistless might. The ancient Greek Church presents us with the spectacle of Christianity driven out of its ancestral home by the fanatic disciples of Islam, through the interminable controversies which had destroyed its unity and spirituality. There is no other judgment of God in this than that which is the inevitable curse upon all sectarian hostility. I say "sectarian hostility," not "denominational divisions." For one, I care very little for what is called "organic Christian unity;" the universal adoption of the same theolog-

ical creed, and of the same ecclesiastical polity. It is the little things, in ritual and government, which keep us apart. When we come to the great essentials, the same Gospel voices itself in all the creeds from Nicea down to the present time. The thing to be done is for Christian men to stop denouncing each other, and for them, instead, to give each other the right hand of Christian fellowship. The phrase "uncovenanted mercies of God" may well be dropped from the Christian vocabulary; for there will be not a few who would say with an irate disputant that he "would rather be damned than to be saved by a mercy which had no covenant in it." There must be Christian recognition, without the condition of ecclesiastical surrender, compromise, or absorption. That is surely coming; coming because the unity is not something which has to be made, but because it is simply waiting for honest and fearless recognition. *We are one;* the fight we have on hand is to say that we are one in spite of our differences; and when we say that, we shall not find it

difficult to exercise interdenominational courtesy and fraternity in the prosecution of our common work. The passion which must master us is that the world shall be won to Christ; and when that motive secures sole and supreme sovereignty, all sectarian jealousies and suspicions will forever vanish; and not until they do vanish, not until cooperation takes the place of competition, can we expect the golden age of missionary enterprise.

There is an industrial problem, too, with which we must be prepared to grapple, if the world in its dynamic forces is to be won to Christ. There is an ethics of production, and an ethics of distribution; and the only ethical system which we can acknowledge is that of Jesus Christ. Man is a moral personality to the core of his being, and to the extremest circumference of his action; every man is such a moral personality; and, therefore, all compacts are seriously invalid which do not treat him as such. He retains his moral dignity in any sphere of work which he may choose, or to which he may

be assigned. The relations of employer and employee, of master and servant, are not relations of essential superiority and inferiority, any more than the relations of parents and children. Man is man at the bottom of the industrial regime, and he is no more than man at the top. It may even be that differences in rank are wholly conventional, as in the modern battleships, where it has been said the rank is all on deck, and the brains below deck; or, as in State departments, where the head is dependent upon some subordinate.

Christianity does not undertake to assume formal supervision over the field of industrial activity. But it does insist upon certain principles as fundamental and determining. One is the essential equality of all men before God, as bearing his image and redeemed by his grace. The products of labor are merchantable, their value determined by the law of supply and demand; but the laborer is not an article of sale and purchase, and that not only invests him with personal liberty, but entitles him to

humane treatment. A second principle upon which the Gospel lays emphasis is the universal obligation of productive industry. It proclaims the duty, rather than the dignity, of work. The dignity is in the duty. Only the worker wears the crown; the idler is a clog and nuisance, whether he be a tramp in rags or a millionaire spendthrift. It is every man's duty to work, and it is every man's duty to find his own work. And a third item in the message of the Gospel is that humanity constitutes a real brotherhood, in which the good of all is to be sought by each, and the rights of all to be maintained by each. Christianity, properly speaking, is not a leveling system. It neither levels down, nor does it level up. It recognizes the essential equality in the formal differences, and the formal differences in the essential equality. It gauges the man by what he is, not by what he does or has. It does not teach a doctrine of solidarity which eliminates personality; nor does it teach a doctrine of personality which makes solidarity an empty name. In the

golden rule it justifies self-love, and it enjoins universal benevolence. It does not cut the sinews of self-interest, but brings self-interest within the domain of moral law whose scope is universal; so that he who injures another, or is indifferent to him, wounds himself. And in the love which it requires toward all, it places the emphasis upon the moral selfhood of each, thus summoning each to the independence which is his duty and his dignity. The Gospel does not canonize the poor, nor does it curse the rich. It has the same message to both. It honors manhood, and enjoins manly treatment. And upon Christian manhood, in both divisions of the great industrial field, it lays the duty of cordial cooperation.

The field which is to be won presents still another aspect. There are political as well as industrial problems; and both classes of problems are problems dealing with man, which makes them ethical, and brings them under the law of Jesus Christ. Each nation is a moral personality, not in the sense of an

independent and sovereign existence apart from its individual citizens, but as the integration of a body of convictions and principles universally accepted. The principles in which all agree constitute, or create, the national personality. Written or unwritten, they are the constitution under which the nation has the charter of its existence and continuance. It is clear, therefore, that the diffusion of Christian ideas slowly but steadily molding public convictions, must *pari passu* bring legislation and methods of public administration into harmony with Christian ideals. It was in this way that slavery disappeared in the Roman empire, and that the fierce gladiatorial conflicts were brought to an end. Therein lies the secret pressure under which in all civilized lands serfdom has ceased. That has driven the swindling lotteries and the brutal prize fighters' rings beyond the boundaries of the American republic. That is calling a stern halt to the audacity of the saloon in its defiance of all law, and in its expressed determination to make the weekly day of

rest a recurring period of drunken carousal. The Christian ideal of manhood is steadily leavening public opinion, and public opinion shapes the formal statute. It is the Christian ideal of manhood, too, which is the mightiest propagandist of free institutions; so that while kings retain their titles, the people are the power behind the throne, and popular assemblies act as a check upon irresponsible authority. The Gospel molds the national life. And it proclaims the fraternity of nations, who in amicable conference are to settle their differences and disputes, instead of flying to arms upon the slightest provocation.

Such is the field to be won. The great captains of history never dreamed of an empire so vast. To many, even now, it seems an unsubstantial dream. But to this conquest we are committed by our faith in Jesus Christ. And to it we must consecrate ourselves, in patience, in courage, and in the assured hope of final and glorious success.

The Result to be Achieved

III.

The Result to be Achieved.

YOU have a right to demand that I make clear what is meant by the *Result* which the prosecution of Christian missions should aim to secure, as distinguished from the *Field* which it is summoned to win and hold. The difference between the two may seem to be only verbal, inasmuch as it was contended that the *Field* is not geographical or territorial, but political and moral, covering the dynamic energies by which history is shaped. It is man who is to be subdued, not the place in which he lives. And the man to be subdued is a many-sided being, mentally restless and inquisitive, with social impulses, caught and held in a most intricate network of industrial activity, and set in political relations which create the commonwealth and contemplate the federation of the world. Man cannot be touched at any vital point of his nature without being touched ultimately at all

points. He cannot be split up into so many sections, separately cultivated and mutually consenting not to interfere with each other. As my revered theological teacher used to say, man is not a modern steamship, divided into water-tight compartments, separated by bulkheads, some of which the sea may flood, while it cannot gain entrance into others. Whatever gains entrance secures sovereignty over the whole man. No man can long remain Christian in heart and pagan in head. Philosophy cannot continue to be theistic, if science be atheistic. Religion cannot make the cathedral its throne and fortress, if the Decalogue and the Sermon on the Mount may be bowed out by diplomats and statesmen.

It is inevitable, therefore, that religious convictions, intelligently accepted and firmly maintained, crystallize in social, industrial, and political institutions which reflect the faith. Benjamin Kidd rendered good service when he called attention to the fact that religion has been the mightiest factor in social evolution, and must

continue so to be. Professor Drummond may object to the formal logic and criticise the phraseology, but when he modifies the doctrine of natural selection by the law of motherhood as among the higher forms of evolution, the concession to moral forces in the shaping of social history is equally significant. Evolution is more an ethical than a natural process; or, to state the fact more correctly, nature at the core is ethical. The living God works in and through nature, and apart from him nature would neither work nor be. My only objection to the formula, "Natural law in the spiritual realm," is that it states the truth in an inverted form. It puts the cart before the horse. Law has its *fons et origo* in the spiritual realm, and thence it issues to crystallize and rule in the domain of nature. All law is ethical in its source and outworking. The universe, from center to circumference, from star dust to souls, in all the provinces and ranges of being, is a moral empire. The division of law into natural and moral, with its subdivisions into me-

chanical and vital and economic and political, is a convenient device for tabulation; but law as law is inherent in things as constituted, and is only another name for that rational order which is the precipitate of the dynamic reason of God. So Kepler was right when he described the astronomer as a man who "thinks God's thoughts after him." This is the endeavor and the goal of all science.

And this invests all law with the same authority. Whatever its form, it is a categorical imperative. The laws of matter are as sacred as the laws of mind. The body, no less than the soul, is the temple of God; and neglect or abuse of it is sacrilege and impiety. And if all law is moral at root, and divine in the outworking, it is plain that a revolution in religious convictions must issue in a corresponding revolution in all the forms of human life. It is equally clear that social and institutional changes are most directly and powerfully affected through changes in moral ideals and religious convictions. The process may

be too slow for enthusiastic reformers, who would bring in the millennium at a stroke, but it is the only steady and sure one. The Gospel is like leaven, working from within outward, and leavening the whole lump.

The leavening of all forms of human life is the *ultimate* issue of Christian evangelization. But that is not the *immediate* task committed to the Christian Church. The three measures of meal represent the *Field* which is to be won; but the *duty* enjoined is to insert the leaven, leaving it when lodged to work in its own way. There is need of emphasizing this distinction between the ultimate result and the immediate duty. There is a disposition in some quarters to make the vocation of the Christian Church and of the Christian preacher coextensive with formal leadership in all needed reforms. If he does not assume the insignia of temporal sovereignty, he must exercise the authority of secular judgment. Beneath his plain black there must be the royal purple. But Jesus declared that his kingdom was not of this world. It is in it,

and destined to subdue it; but in securing the universal subjugation, his disciples bear a specific part, and one which does not adopt secular methods.

Social regeneration is a vast and intricate product, and in it many agencies cooperate. The moral personality of each individual must be taken into account. He is really governed only when he is self-governed. The home has its divinely appointed place in social evolution; it is, so to speak, the biological unit, and must have free play. The school, as crystallizing in its courses of study the hard-learned lessons of a wide and long experience, has its peculiar vocation, with which neither State nor Church should officiously interfere. The State, as the organ of social justice, has its specific problems, and within its sphere is supreme. Industrialism has its own peculiar province, and must be left free to work out its own salvation. There is such a thing as a divinely instituted confederacy of social authorities; and the greatest mischiefs have resulted when

one has invaded the province of the other. The State has suffered when the priest has leaped into the saddle. The Church has suffered when the State has shaped her creeds or directed her energies. The school has suffered when either politicians or ecclesiastics have assumed the reins of management. The home has been degraded when legislation has undertaken to destroy its monogamic constitution, either by sanctioning polygamy or by facilitating divorce. Industrial prosperity has had in legislative interference its most dangerous enemy. The ethical energy by which the social regeneration is to be secured works in and through many agencies, which, while interdependent, are also independent. Each has its specific task under the general law of social improvement. The Church of Christ in this confederacy of regenerating forces is the historical organ of religion. To bring God to men, and men to God, is her specific vocation. To preach the Gospel is her great and solitary business; and the more rigidly she concentrates her energies

within this channel, the more powerfully will she leave her impress upon the life of the age; for, in doing that, she touches the fontal springs of social activity. She stands as the vicegerent of God, to proclaim his moral majesty and authority; as the representative of Jesus Christ, to preach his Gospel of redemption and his eternal kingship.

It is plain, therefore, that while the world in all its dynamic energies is the *Field* which we are to subdue, our immediate duty is to secure the conversion to Christ of the individual. We must begin with man as a moral personality, who needs to be born again, or better, *born from above*. The lower impulses shape his character and conduct; not necessarily the more brutal and bestial ones, but such as spring from mere considerations of personal preference or interest. He who thus lives is born of the flesh, and lives on the carnal plane. The best part in him remains stifled. Man is only then *man* when he is ruled by God, when his life is rooted in glad and habitual fellowship with

the author and the archetype of his being, when he is born from above, moved by celestial impulses and inspirations. Using the word in this scriptural sense, regeneration is the prime and universal necessity. Only as a man is born from above can he be a citizen of the kingdom of God. The self-directed man is the man without a crown, the man in moral collapse. His character is fatally deficient; his righteousness, as the old divines were wont to say, is only filthy rags. We may not take kindly to their phrase, *imputed righteousness;* but the thing meant, the entrance of Christ into the heart by faith as the power of a new creation, in which his life subdues and molds our own, cannot be held too tenaciously. Therein lies the world's salvation, the conversion of the individual to Jesus Christ, the dominance in each human unit of the law of the Spirit of his life.

For to be under the law of Christ is man's emancipation. It is his conscious adoption and his supernal glory. Many of Paul's statements about law and its

relation to the grace of Christ have been seriously misunderstood, as if law in the sense of voluntary, glad, and habitual submission to authority were alien to the Gospel. The hammer of his indignant protest smote the Pharisaic interpretations of law. Its authority, as they expounded it, he repudiated. But he calls himself the *slave* of Jesus Christ. The Gospel is a proclamation of redemption under the law of Christ. Faith is trust and surrender, issuing in obedience; in which surrender and obedience man secures his plenary and eternal spiritual emancipation. That secures to him deliverance from the guilt, the pollution, the power, and the consequences of sin. Set right with God, through the knowledge of him in Jesus Christ, he is for the first time set free, and his powers begin to work in their divinely appointed way. The new birth, under the law of Christ, makes all things new. It is a veritable resurrection in the depths of his being, carrying in it the energy of a world-wide transfiguration.

It is the *present* and *continuous* salvation of

the individual—his present and continuous life under the law of Christ—which is to be secured. That is the only proper objective aim of Christian missions. Conversion in time is not a means to salvation in eternity. Repentance and faith are not means to some future blessedness. Whatever efficacy the Gospel has, it is intended to make manifest on earth as well as in heaven. The will of God is to be done here in the mortal life of men. The men and women who were added to the Church in Jerusalem are spoken of in Acts as those who *were being saved;* the present, not the future, participle. Their salvation was real. It was present as well as prospective. Its subjects had laid hold upon the powers of the world to come, and so their terrestrial life became celestial in quality and eternal in endurance.

I would not lay less stress upon the future blessings involved in Christian discipleship, but I would lay more upon its present advantages and obligations. We degrade the Gospel when we urge men to

its acceptance because we would have them go to heaven when they die. A good many of our hymns and a good many of our sermons are keyed to that note. It crops out in our philosophy of revivals, and the lurid appeals which characterize them. Paley embodied the notion in his theory of moral obligation as obedience to the authority of God, under the motive of future reward or punishment, utility being frankly declared to be the source and the sanction of duty. Now, fear is a legitimate motive; but it is lowest in rank. Duty is a higher incentive, as voicing the authority of the reason; and love is higher still, as securing the highest good in the present and personal approval of God. The commendation of God is the common term covering the highest good of the present and of the future. Without Christ, as John Newton sings, a palace is a toy; with him the prison is a palace. I had a parishioner some years ago who used to thank the Lord that we were not only bound for heaven, but that we had a heaven to go to heaven in. He had learned that

phrase from Methodist lips, and its music was very sweet to me. The life of every disciple is to be a heavenly life.

If this be the immediate design of personal conversion, it cannot be that the vocation of the Christian Church in missionary endeavor is that of a rescue company, saving as many souls as possible from a wrecked humanity which the ocean of eternal perdition is rapidly engulfing. It is this notion which leads to the statement, that without the Gospel men are forever damned; and then we immediately proceed to make an exception of infants and idiots and all others who walk according to the light of nature. The exceptions riddle the theory that the preaching of the Gospel is designed primarily to save men from hell, and get them into heaven. We are to preach the Gospel for the immediate salvation of its hearers, for the present redemption of the world in which we live. I am not now speaking of the scope of Christ's mediatorial activity. That includes the universe and the eterni-

ties. But we have no mission to the angels, nor to the spirits in prison, whoever these may be. Our work is limited to this globe, and to the earthly life of its inhabitants. If we cannot get hell out of men, we have no reason to believe that we can keep them out of hell. If we cannot get heaven into men, we have no reason to believe that we can get men into heaven. And, therefore, to make men heavenly-minded, here and now, is the one thing upon which our hearts should be set. I am not a Universalist in theology; I dare not, as under the authority of Jesus Christ, deny or doubt the eternity of reward and punishment; but I am just as clear in my conviction that the eternal destinies of souls are not the things with which I am immediately to concern myself; I am summoned to preach the Gospel of Jesus Christ, that men now living in sin may begin and continue to live in righteousness. That is salvation. That alone is.

There are some who tell us that the Gospel is to be preached to all nations simply as a testimony unto them, and that when

this is done the end will come. We are urged, in consequence, to multiply our missionary forces, instantly, a hundred or a thousandfold, if need be, so that there may be a speedy verbal compliance with this command, without much concern as to the results of such a campaign. There is a theology of missions which fixes its thought, not upon the world's conversion to Christ, but upon Christ's second and final advent. To hasten the day of his appearing is made the great incentive. There are others who tell us that the gathering of the elect is the task which, under God's secret direction, the Church is set to accomplish. Every one of these theories projects the goal into the future. But even in the Apocalypse men are not snatched from earth into the New Jerusalem; the City of God descends, and his tabernacle is among men. It is a present and earthly triumph which the inspired seer traces. Our task lies close at hand; it is the historical triumph of the Gospel in all lands through the voluntary allegiance of individual souls to Jesus

Christ, who by the power of his grace are to be renewed in the spirit of their minds and established in righteousness. True, this is only preliminary, the preface or introductory chapter to an eternal volume of history, the plan of which has not been disclosed to us, but in which Jesus Christ retains his royal ascendency. The Lamb slain from the foundation is also the Lord of the eternities. The song of Moses and of the Lamb is an unending psalm of praise. The cross of Christ is the flashing ruby set in the heart of the eternal sovereignties. All this is true, but with it we are no more immediately concerned than we are with the cosmic preparations for the appearance of man upon the globe. The post-historic period is as much a sealed volume to us as is the prehistoric age. Terrestrial history bounds the task which is set us in the establishment of the kingdom of God. In miniature, and among mortal men, the earth is to be made what the immortal heavens are; and this is to be secured by the simple method of personal discipleship

to Jesus Christ. If, as President Wayland argued, the dignity of an enterprise must be measured by the vastness of the undertaking, the arduousness of its execution, and the simplicity of the means to be used, the evangelization of the world is the sublimest which can possibly enlist the energy of man. None is more daring, none is more difficult, and none relies upon simpler methods—the preaching of the Gospel securing personal repentance and faith.

But that lodges the assimilating and transfiguring leaven. It revolutionizes personal character, making it divine in type and Christlike in expression. It lays the foundations of a reconstructed society in the Christian home, where the children are trained in the nurture and admonition of the Lord. Christian teachers carry its molding power into the schoolrooms, even where the Bible is not read and prayers are not offered. Next, a literature crystallizes the Christian convictions and ideals, giving to them the forms of noblest eloquence and of loftiest song. The nursery and the

death chamber echo the celestial music. Art and architecture become the allies of the Gospel. Genius catches the fire of Christian devotion; and brush, chisel, and trowel join the growing confederacy of regenerating forces. Manners soften and take on a finer fiber. Recreations and pastimes lose their coarseness. The brutalities retreat and vanish. Caste loses its rigidity. Social barricades surrender to the wider fellowship of humanity. The fraternity of man gets itself recognized in public opinion. A merciless industrialism, which coins the blood of the poor and fattens upon a dwarfed and debased childhood, is repudiated by Christian employers, who become leaders in securing the rights of the oppressed and helpless. Slavery vanishes before the storm of moral indignation which the religious view of man has generated. An outraged citizenship lays bare the fountains of municipal and national corruption, pursues the leaders to their hiding places, remands them to oblivion, and brands them with infamy. The king ceases to be the

State and becomes himself only its most illustrious subject, honored as the representative and executive of natural justice. The passion for wars of revenge and conquest subsides, and is rebuked with unmistakable sternness. Judicial tribunals of arbitration supplant the appeals to shot and shell.

There is nothing imaginary in this picture. We have seen it growing under our own eyes. A handful of despised men, under the leadership of a crucified Galilean mechanic, has marched steadily to the leadership of the world without recourse to the sword. The dungeon, the fagot, and the stake, which witnessed their heroic endurance, have been mightier than the engines of war. The blood of the martyrs has been the seed of the Church. And the regenerating energy which the Christian Church has supplied has been conveyed in the personal message of the Gospel to each soul, a message proclaiming the infinite grace of God in Jesus Christ, and the infinite worth of man even in his deepest degrada-

tion. Faith in the incarnate Word of God, dying for the salvation of sinners, triumphing over death, and inaugurating his celestial reign in his ascension, made it impossible for any man to despair of himself or to become an object of contempt to others.

The history of the Middle Ages should not be unheeded. The growing secularization of Christianity after the accession of Constantine was attended by the most baleful consequences. The Church became a political institution. It assumed control of the universities and the palaces, degrading learning, debauching princes, and making merchandise of its own dignity. It may all have been inevitable; it may have been a blessing in disguise; but it certainly was not an unqualified good, and the world's repudiation of such a tutelage has received the approval of history. Protestantism has not been altogether blameless. It, too, has dabbled in politics, and has been ambitious of secular leadership. It cannot have escaped an attentive observer of American life that we have not escaped the danger of sec-

ularizing the Gospel. In spite of our constitutional theory that Church and State have their separate and distinct functions, there are many among us who advocate the formal cooperation of the Churches in securing political and industrial reforms. They insist that the Church has not only an individual, but also a social, mission. The Churches, they tell us, should have been antislavery combinations. They should now be temperance societies and clubs for municipal reform, and antimilitary conventicles. My reply to that contention is that all this is foreign to the New Testament charter and constitution, and that the policy has been tried on a large scale and proved to be disastrous. It has been weighed in the balances and found wanting. The Church has a definite vocation, to lodge the Gospel of Jesus Christ in the life of communities and nations by securing personal acceptance of it. All else must be left to the free friction of intelligent discussion and decision. For the Christian disciple is a free man, whose right of private judgment

may not be abridged. Sumptuary legislation, economic regulations, political instructions imposed by ecclesiastical authority, are usurpations of power to be resisted for the Church's own sake, and because such action involves a tutelage unworthy of Christian freemen. These are matters in which the individual Christian disciple must be trusted, and urged to follow his own conscientious convictions. The Church, as a Church associated under the call of Jesus Christ, must give itself wholly to so preaching the Gospel as to secure its personal acceptance. To bring men and women to Jesus Christ, and to keep them under the law of his life, is our sole and supreme duty; and Christianized men and women may be trusted to work out the Christian civilization of the future.

I have insisted that the salvation which the preaching of the Gospel contemplates is a present and continuous salvation. It is designed to revolutionize and transfigure the mortal life of men. It fails when it does not do that. It succeeds when it does

that, however limited the circle of its immediate influence may be. The dynamic energy so lodged in souls has expansive power, and needs only time to transform society. It may be said that in thus limiting the sphere of the Church I have degraded her to a mere civilizing agency. I have utterly failed to make myself understood if any extended reply is needed. Civilization must come by Christianization, and Christianization must come through personal repentance and faith in Jesus Christ. To secure, by the preaching of the Gospel, the heavenly birth in the individual soul, is the task of Christian missions—the one result to be achieved—issuing ultimately in the conquest of all the dynamic forces by which human history is shaped. And such a shaping of earthly history must, in the nature of the case, be an eternal history, shaping the eternal destinies of all who are brought within its sweep, and establishing the kingdom which cannot be shaken and which endures forever. But these eternal issues should not blind us to

the fact that our immediate sphere of service is bounded by the mortal life of men, and that the historical triumph of Christianity is to be achieved by so preaching the Gospel as to secure its personal acceptance in repentance and faith.

The Resistance to be Overcome

IV.

The Resistance to be Overcome.

IN one of his discourses to the multitude, who were in eager haste to range themselves under his leadership, our Lord reminded them that the terms of personal discipleship were unusually exacting. The daily cross was its badge. Men must be prepared to sunder every tie of blood and to hate their own life. Ostracism, shame, imprisonment, exile, martyrdom, must have no terrors for them, and must be discounted in advance. They must be faced and endured without surprise. And then, as if touched by their painful attention, and to remove any suspicion that he was disposed rudely to repel them, he reminded them that no man would be so foolish as to build a tower without carefully calculating its cost, nor so rash as to throw down the gauge of battle without weighing the probabilities of success and defeat. They were exhorted to act intelligently and deliber-

ately, to prevent any possible relapse which unforeseen and unwelcome hardship might precipitate. They must be ready for the worst if their faith was to be victorious. He himself had done that when he came to do the will of his Father, and, therefore, the world could not crush the buoyancy of his spirit. Singing a hymn with his bewildered followers, he went forth to endure the agony, the scourging, and the crucifixion. Paul walked in his Master's steps. The loss of all things was something for which he was prepared, and therefore he gloried in tribulation and rejoiced in his infirmities, which were the perpetual legacy of his sufferings. The knout, the dungeon, and the ax had been discounted in advance, so that he regards his blood as only the fitting libation with which his apostolic ministry is consecrated and crowned upon the altar of devotion.

This is the condition of all effective work. Enthusiasm must be intelligent, comprehensive, and farsighted in its outlook. Courage and recklessness are not synonymous. The

brave man does not throw his life away, nor does he meet his foe without proper equipment. It may be that he has only a sling and a few smooth pebbles, but he will select these with the greatest care, and use them with the utmost dexterity; nor will he underrate the fury of the antagonist whom he has challenged to combat. The conversion of the world by the preaching of the Gospel is a herculean task. We must not minimize the difficulties. We must count the cost. We must be prepared for many checks and reverses, just as in every hotly contested war the pendulum of battle swings between advance and retreat, between victory and defeat. There is an enthusiasm which succumbs at the first touch of disaster. It is lacking in intelligent prevision. If our zeal is to be unquenchable it must be supported by knowledge. If, therefore, I ask you to consider the *Resistance* which must be overcome in securing the historical triumph of Christianity, I am only following the urgent command of Christ himself and complying with the dictate of sober sense. Only in

this way can we banish timidity; only in this way can we have a courage which is undaunted and tenacious. Such a review will serve a double purpose. It will prevent discouragement and the disposition to retire from the field, and it will provoke us to be wise in the plan and the conduct of the great campaign.

We may as well recognize the sad and stubborn fact that in preaching the Gospel we encounter the bitter hostility of the natural heart. This is not the place for entering upon a consideration of what is known in theology as original sin, or inherited depravity. It is an intricate and difficult theme, which after fifteen hundred years of debate remains as great a riddle as ever. It is difficult to see how sin can in any proper sense be transmitted from father to son, carrying with it inherited guilt; and it is equally difficult to explain the universality of sin without some such theory. Augustine does not convince me, and Pelagius does not satisfy me. The realism of the first is unintelligible to me, the sharp indi-

vidualism of the other is superficial. Personality is not so distinct and independent as to reduce moral solidarity to a name; nor is the moral unity of the race such as to make personality an illusion. To my reading, at least, Paul does not advance a philosophical solution. His popular phraseology and analogical references are unduly strained when they are made to yield a universal metaphysics, as appears plainly from the fact that theologians are still unable to agree in their interpretation of the fifth chapter of Romans. Such being the state of the controversy, I have been disposed to read Paul as making a plain historical statement, and instituting a plain historical comparison between Adam and Christ, without reference to theories of transfer or imputations. The simple facts are that Adam sinned, and that all who have descended from him are sinners; and these are facts which must be universally conceded upon any theory and upon no theory. The carnal mind is enmity against God. It arrays itself in deliberate hostility against him.

The message of forgiveness and redemption, while it is good news, is nevertheless an unwelcome one, because it is associated with conditions which provoke resistance and resentment. The angels proclaim it with song; the earth answers it with curses. Its advent hastens the tragedy of history, and the crucifixion is the world's reply to Heaven's mercy.

It is strange; it is sad; but it is true. The mystery of the atonement is no greater than the mystery of that crime which nailed our Lord to the cross. And the mystery of that enmity is perpetually repeated. The Christian is amazed that there ever should have been a time when he was indifferent or hostile to the Gospel. In the fresh enthusiasm of our conversion, or in the early ardor of ministerial service, we imagine that souls must and will instantly yield as soon as we can make them understand our message. Our illusions speedily vanish. Men listen with indifference, with incredulity, with amusement, and when we crowd them closely they answer us with ill-concealed contempt

or hostility. It may be our fault, for we are not always wise; but it is not wholly our fault, and we retire amazed and perplexed. The brute will not refuse the grain you give it, but man spurns the bread of life. We glory in revivals, but revivals are themselves the most startling and significant evidences of the violent hostility of the natural heart. It should not be hard to lead men to Christ. It is hard, and the difficulty is to be measured by the persistence with which many refuse to yield. Men are blind, and men are obstinate; they do not know what is best for them, and when they know what is best they continue, as Ovid long ago said, to follow the worse, "Video meliora proboque, deteriora sequor." This does not argue the hopelessness of moral recovery, but it does set in strong and startling relief the difficulty of that moral recovery which it is the design of the Gospel to secure.

The hostility of the natural heart is the most universal and radical form of the resistance which the Gospel encounters. It

is as bitter at home as it is abroad. The preservation and aggressive progress of Christianity, even among ourselves, involve us in a perpetual struggle. When we thrust the slender columns of our picket forces into the lands of heathenism, we discover that we are threatened in the rear as well as in front. The missionary has often been the pioneer. His passion for souls has carried him across the seas, and into the heart of unknown continents, peopled with cruel and savage tribes. Even Columbus was moved by religious zeal, and Livingstone made an end to the Dark Continent. But the path blazed by the herald of the Gospel has speedily become the highway of adventure. The savage is ignorant as well as immoral, and he is easily duped. He knows little of the value of his products and possessions, and is ready to exchange them for cheap and tawdry trifles. His animalism makes him the easy victim of temptation, and the white man's "fire water" finds a readier welcome than his books. The slave trade has finally been

outlawed by the consent of all civilized nations, but the rum traffic has thus far succeeded in defying the moral sentiment of the world.

It is needless to enter into specific details. It is matter of common knowledge that the pioneers and agents of commerce have crowded hard upon the preachers of the Gospel, and the work of debauchery has followed the messengers of righteousness. The ships have emptied their cursing and drunken sailors into the ports, and good men have looked on in helpless agony and alarm. It would seem as if good were being done that evil might come; and there are not a few who regard the evangelization, for example, of the Sandwich Islands, as a most stupendous blunder, making its natives the easy prey of the vices of civilization. Would it not have been better to leave them in their pagan darkness until we ourselves had become a little more Christianized? There are tribes and races which, with the preaching of the Gospel among them, seem to enter upon the period of their extirpation. There

is not sufficient vitality in them to survive the moral test to which they are subjected. Whether that extirpation could have been avoided in any case, whether they would not have ultimately dwindled away, so that their extirpation and supplanting have only been hastened by making an end of their isolation, is a question too large to be entered upon here, though I am disposed to regard the latter suggestion as the true one. The fact remains that the Gospel not only provokes the hostility which is natural to every human heart, but its advance is challenged and checked by all the selfish and wicked passions which run riot under cover of civilized and nominally Christian nations.

Hardly less embarrassing is the fact that the literature which caricatures and discredits Christianity follows the Gospel into every new field. Its assumptions and logic and conclusions may be repudiated at home, but in the new lands they have all the attraction of novelty and find welcome audience. The spirit of controversy is aroused, and Christianity is charged with inherent

and hopeless weakness because of the wide rejection of its claims in the lands where it is the only religion. India and Japan are passing now through this stage of polemics, which is causing deep anxiety among us, but which was inevitable and which must be fought out to the end, even as our own Christianity has emerged from the slough of Gnosticism and of Neoplatonism. The situation calls for wisdom and patience; it is not ground for discouragement. The resistance was and is inevitable.

A third form of resistance which the Gospel encounters is the coarse animalism of idolatrous tribes and races. The progress of civilization has eliminated the idolatry of polytheism from all races which lay claim to any literature. It survives only in tribes of low intelligence and dwelling in isolation; and there it is associated with the most revolting habits. It has often been noticed, as evidence of the regenerating energy of Christianity, that among such peoples the Gospel has found ready entrance and wrought most signal changes. And yet

it should not be forgotten that Christianity began with the picked races of the world, the elect trinity of history, and that the picked races are to-day the strongholds of the Christian faith. The rescue of savage tribes is part of the mission of Christianity. Savagery must come to an end, but it may come to an end by the disappearance, in process of time, of the tribes which practice it. There are not wanting signs that the process of elevation is qualified by one of elimination. It may be that some tribes are so brutalized and so destitute of moral energy that they may be regarded as incapable of being preserved, and that they must ultimately disappear or be absorbed. It is among such races that the most violent reactions have occurred again and again, as in Madagascar and the islands of the Pacific, filling the Christian heart with dismay. It is a form of resistance which makes Christian institutions uncertain of tenure, but one which we should face courageously, never slackening our earnest endeavor even in the face of tribal disintegra-

tion and disappearance. For this, too, sad as it may seem to be, is a part of that regeneration which the Gospel contemplates.

It is a higher form of resistance, and one much less easily overcome, which confronts us in such lands as those of Japan, China, and India. These peoples are hardly polytheistic and idolatrous in the proper sense. Their formal polytheism is pervaded by the metaphysics of pantheism, as in India, where all things are regarded as embodying the divine; or by the philosophy of agnosticism, as in the teachings of Confucius, who, very much in the temper of Mill and Spencer, does not trouble himself greatly about either God or the future life. The religion of Confucius is ethical and practical; it deals with the prosaic present and with earthly relations, while it lacks the energy to make its rules effective. The religion of Buddha is mystical and transcendental; it revels in ecstasy and absorption, and in its pantheism ethical distinctions vanish. In both religions the personality of God has practically disappeared.

It has often been said that the basal lack of the Asiatic peoples is the sense of sin. That is true. But the sense of sin is provoked only by the recognition of the holy personality of God; and a recent traveler records his conviction that a grasp upon God as personal and holy is the greatest need of Japan and China. Paul is right, "By the *law* is the knowledge of *sin*," and the sense of law will be shadowy and shallow unless it is recognized as embodying the imperative of personal holy authority. The question of God as personal and holy will be the supreme question for Asia, challenged by the agnosticism of China and by the pantheism of India; just as it was the supreme question between Christianity and Greek philosophy with its oriental admixtures. It is the great question for every day and nation, and in its right settlement the fact of the Incarnation assumes its determining place in religious thought. An intellectual revolution, deep and widespread, is imminent in the lands of the East. These peoples are not in process of decay. They

have astonished the world by their achievements. Japan has bounded out of its obscurity. China is not so somnolent as it seems. There are volcanic forces in India. These millions will not always remain content to live under foreign protectorates. The first pulses of a new patriotism are beginning to beat in their sluggish blood. They will insist upon their share of political independence, and their place in the brotherhood of nations. And in religion they will claim the same independence. The message of Paul, the Jew, was not accepted by the Roman empire until its claims had been subjected to the severest examination. The Latin Church created its own theology; the Greek Church did the same; and in every nation into whose life the Gospel has entered the same process has taken place. The theologies have differed in form, and their independence in formal statement has made the essential agreement only more marked. The God of Europe is the God of Asia. The Christ of Europe is the Christ of Asia; in fact, he

was an Asiatic by birth. The Bible of Europe is the Bible of Asia; in fact, it is an Asiatic product for the most part. The valley of the Euphrates was the nursery of monotheism, of the doctrine of God as personal and holy; and we must not imagine that our formulas will be accepted without challenge. The old battle will be renewed on Asiatic soil, and, while we need not doubt the issue, it is wise to recognize the resistance which the Gospel is summoned to overcome.

That resistance is such as to sweep even Christian men from their ancient anchorage. They have gone to convert the heathen, and have surrendered to paganism. I had a classmate in the theological seminary who, thirty years ago, went as a missionary to China. He abandoned his calling and his faith, became a mandarin of the "third button," and for many years has been associated with the Chinese legation in the courts of Europe. He writes of the "iced champagne" which he drinks when the heat of summer is oppressive, and talks flippantly of the

"so-called" Holy Land and of the "historic cross of the carpenter philosopher," which annoys him at every step as he travels from Munich to St. Petersburg. He has developed into a Confucianist. Such relapses are not surprising. They have marked the Christian history from the beginning; but even the apostasy of the Emperor Julian did not stay for one moment the Galilean's conquering march. There is such a thing as reversion in type, a return after domestication to the original and wild state. There is a dash of the pagan in everyone of us; there are survivals of savagery in our highest civilization; and not one of us is aware what tremendous conserving energies are incarnate and active in the intricate environment by which our lives are shaped. And a similar solidarity of thought and conduct confronts us when we attempt to lodge the Gospel in the life of Asia.

In counting the cost we must take account of Mohammedanism. It is not insignificant, either in the number of its adherents, or in the intensity of their convictions, or in the

ardor of their enthusiasm, which mounts into religious fanaticism. They believe themselves to be the elect race. Reverses do not subdue them. Conversions to Christianity are rare among them. We are "dogs" in their estimate. They alone, of all races, treat us with supercilious contempt. Their thirteen millions dominate Asia Minor. Eighty millions or more are scattered through Asia, of whom more than half are in India. They are supreme in Persia, and form a compact body in China. A hundred millions are in Africa, dominating its greater half, from the Mediterranean to the center of the continent. Islam boasts of two hundred million adherents. Jerusalem and Constantinople are in their hands. The Crusades failed to wrest the first from their grasp, and for the second they would fight with equal fierceness. The unspeakable Turk has been Europe's nightmare for more than six hundred years. Two hundred years ago his cannon thundered at the gates of Vienna. The sultan snaps his fingers in the face of the

world. The Armenian atrocities have sent a thrill of horror throughout the civilized world, and Christendom seems smitten with paralysis.

It is easy to denounce England for its apathy, but one half of Islam's following is in lands under English rule and contiguous to it. India and Egypt have to be reckoned with in dealing with the Turk; and with Russia standing at bay, and Germany indifferent, and France thirsting for African dominion, England is in a sorry plight. Her lines of battle would stretch from the Ganges and the Himalayas to the Soudan, and from the Soudan to the Channel. Her Indian empire would rock to the center. Her African colonies would be endangered. It is not an easy matter to dispose of two hundred million religious fanatics. It may be that the Ottoman empire would collapse at the first determined touch; and it may be that the attempt would prove to be the Armageddon of history. It certainly does not follow that England's hesitancy is due either to indifference or to

cowardice. It is the cost which she is counting. For Islam is unchanged. The old ferocity leaps in its veins. As a religion, it is vastly superior to the idolatry which it supplanted, and to the Christianity which it conquered, and to the paganism by which it is surrounded. It has often been said that the conversion of China is the supreme task of Christian evangelization; but the conviction is deepening that the final and severest grapple must be between the Crescent and the Cross. And this last chapter will be written in anguish and blood, comparable only to that with which Christian history opens in the fierceness of the Roman hostility. For the humaneness which entered into Roman law has no place in the institutions of Islam.

An equally inveterate and more ancient feud exists between the Christian and the Jew; and the scorn of the Jew is only less pronounced than the contempt of the Mohammedan. Our missionary work among the Jews has been uniformly difficult and discouraging, and the Pauline theodicy in

the ninth and eleventh chapters of the Epistle to the Romans carries in it the intimation that Israel's conversion must come from within rather than from without; that it must be inaugurated by an era corresponding to the great Protestant Reformation. There are signs of disintegration in Judaism, but these are counterbalanced by a solidarity which, in Europe, at least, has aroused a new anti-Semitic movement; and, as yet, we wait for Israel's restoration to the faith which was cradled in its synagogues.

Perhaps you will think the picture sufficiently dark and discouraging. But there is an invisible resistance which is more appalling than all the rest, if the witness of Holy Scripture be true. For we wrestle not only against flesh and blood, against human prejudices and passions, but against principalities and powers and spiritual wickedness in high places, against the prince of the power of the air. The visible antagonism we can measure and tabulate; the resources of the invisible foe defy our calculation.

Not the spears of men alone must be broken upon our shields, but the fiery darts of the devil. I am aware that in many quarters Satan is regarded as a personification, not a person. But, for one, I cannot rest in this rhetorical interpretation. It certainly does violence to the testimony of Christ and to the language of Paul. And in a volume which recently found its way to my study table, the reality of present demoniacal possession is supported by a mass of carefully sifted evidence which is positively startling. The book to which I refer is a volume of nearly five hundred pages from the pen of Dr. John L. Nevins, who died in the fall of 1893, and had been a missionary in China for forty years. It is worthy of careful perusal, whatever judgment may be passed upon its conclusions. There is, at least, no good ground for denying Satanic agency, and this makes it wise to take it into account in measuring the resistance which the Gospel must be prepared to overcome.

I have done. My task has not been a pleasant one, but it could not be evaded.

The review should have a salutary effect. It should stiffen the fiber of our courage. It should lead us to settle our differences and concentrate our energies. We have no powder to waste upon each other. The devil laughs while we quarrel, just as the sultan chuckles when America gets mad and Christian powers snarl at each other. It should enlarge our patience and keep us serene when reverses overwhelm us, when the fruits of half a century go down in a night. They do not go down. Every Calvary has its Easter; and He who wrenched the gates of death from their hoary hinges will subdue the world of mortal men, and overwhelm the powers of darkness with confusion and eternal disaster. Upon the flaming heavens he has set his fiery cross, and by that sign we conquer!

The Leaders to be Appointed

V.

The Leaders to be Appointed.

IN the great commission, as phrased in the first gospel, the eleven apostles were commanded to disciple all nations, and to secure their obedience to all that Christ had enjoined. And among the things enjoined was the preaching of the Gospel to every creature. So that conversion carried with it consecration to missionary service. Every believer was to be an apostle, a messenger of Jesus Christ. In the early Church, administration was the only thing which was delegated to certain men appointed from the body of disciples. Deacons were officers charged with the care and the distribution of moneys contributed for the poor. Bishops, as the word suggests, were overseers, whose duty it was to maintain such discipline as the membership required. The synagogue was the pattern of the church, and in the synagogue the officers discharged administrative functions. They

simply ruled. They were neither priests nor prophets. They could not sacrifice at the altar, and they had no monopoly of teaching. The right of public address belonged to every man who was qualified to exercise it, under such restrictions as were demanded by public order. The priestly office terminated with the perfect offering of Jesus Christ, who remains the sole and eternal High Priest of the new dispensation. The prophetic office has survived in Christianity, and, by the express terms of the great commission, its duties and privileges have been laid upon the entire membership. It is not the prerogative of a class; it is the vocation of each, in accordance with the prophecy which Peter quoted on the day of Pentecost: "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy." Whatever the miracle of tongues on that memorable day may have been, the one hundred and twenty, and not the eleven alone, shared in its anointing; for "they were all filled with

the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Later, the same gifts descended upon a company of Gentiles gathered in the home of Cornelius, and in the presence of Peter, who witnessed the fact with undisguised amazement. The prophetic office became a universal vocation, which could neither be given nor taken away by Church authority. It inhered in the Church as the Body of Christ, and was, consequently, shared by every member of it. Its decorous regulation was the only thing over which the congregation exercised any power.

This, among other things, led to the prohibition of women speaking in the public assemblies, as offensive to current social usage; but the fact that Philip had four unmarried daughters who were among the recognized preachers in Cæsarea shows that among the Jewish churches the more liberal policy of the Old Testament continued, and woman's public share in the ministry was not regarded with aversion. The ques-

tion appears as one in suspense and determined by local usages and social customs, adjusting itself to the state of general public opinion. It is not a question whether woman shares with man in the right of prophesying, but how the right shall be exercised so as not to shock the feelings of the hearers. The general principle applied was that God is the God of order, not of confusion. As to the right of prophecy itself, it does not seem to me to admit of doubt, and it is demanded by the very genius of Christianity, which recognizes no distinction of sex in its ethical injunctions, that it was regarded as a universal vocation. Every believer is called, in some way, to the ministry of the word. To preach the Gospel is the duty of each; in fact, the Church has nothing else to do. Of course, such a view must largely modify the traditional notions as to what constitutes a call to the ministry. If the vocation be a universal one, the only matter which requires careful consideration is how each can most effectively discharge the duty which is

binding upon all. For preachers are needed, not only in the pulpit and on the days set apart to public worship, but on the street and every day of the week. The Sunday school teacher is the prophet of her class. The mother is the prophet when infant lips repeat her prayer. The merchant is the prophet when he carries his religion into his business. The politician is the prophet when he carries his conscience into the caucus.

All this, I am perfectly aware, is commonplace. We are never weary of insisting that there is no clerical class, that nothing is more sacred than the secular; and yet we perpetually go back upon our theory by talking about a special call to the ministry. I certainly believe in such a call, but I do as certainly believe that any honest work is a divine vocation. Every man and woman is called to do that which he or she is fitted to do. In this sphere, at least, obligation is determined and measured by ability. What Christians need to learn is that they are the stewards of God and the

servants of Jesus Christ; and when that conviction shall seize the Church, the pulpits will be manned as they never have been before. The right men will gravitate to them as naturally and noiselessly as the day dawns. "Are you going to send your son to college?" a father was asked. "No!" was the prompt reply; "I am not going to spend five thousand dollars on a five-dollar boy." I used to laugh at that story; I have ceased to regard it as funny. It is coarse and vulgar; for the boy thus contemptuously labeled may, if he only find the place for which he is fitted, render as large, and even larger, service to humanity and to God, as another whom it has taken five thousand dollars to equip for his work. It is no man's discredit that he cannot preach; it is no man's sign of superiority that he can preach. We are all kings and priests if we do our very best, and if we do it to please Him who loved us and gave himself for us. To that we are all ordained by the laying on of the palms that were pierced for our salvation.

If the call to the formal ministry is a matter which must be determined by careful and conscientious inquiry of personal fitness, under the general law of Christian consecration, in the use of what has been well called "sanctified common sense," the same principle applies to the choice of the foreign field by any who have chosen the Christian ministry as their vocation. The question is one of fitness; and it may be laid down as a general rule that where the mind works untrammeled, where it surrenders neither to prejudice nor to ambition, its free preference will be an expression of its fitness. The choice will be as the man is. It is just here that the crisis of moral conflict may come. Many a man kicks against the pricks, and many another man runs before he is sent. It is not a light thing for any of us to be content with what we are, though I believe what my friend, Dr. Storrs, once said to me, that "a man must work like sixty to be himself." But our freedom lies in our obedience, in our joyful surrender to Him

who separates us from birth to a definite service.

So far as this is Calvinism, I am sure that no Methodist will find fault with it. We all believe in the election to service, though even this election is not unconditional, overriding the free will in man and irresistible in its pressure. You may miss your calling, but you can find your appointed place only as you are obedient to the heavenly vision. Obedience to that call of duty will be your freedom. The ought will prove itself to be the fit. The way may be made plain to you at a very early period, and it may be that the vision will tarry many days. There came a time in Paul's life when he was convinced that from his very birth Christ had separated him to preach the Gospel to the Gentiles, but years passed before he broke away entirely from the synagogue. It was a hard thing for him to do, and yet it was the inevitable necessity laid upon him unless he proved false alike to himself and to Christ. Of all the apostles he alone was fitted to become, by native equipment, by training,

and by experience, the apostle to the Gentiles. Neither Peter, nor James, nor John could have done his work; and he could not have done theirs. But his specific duty was not determined by anything special in the call as such; it was determined solely by his personal fitness. He fell into his place as water runs down hill when he once made up his mind not to confer with flesh and blood, but to take the place for which from birth he had been set apart. Men are sure to find their right places when they are simply anxious to serve the Lord Jesus Christ. If in doing that they remain at home, they are no worse; and if they leave their kindred, they are no better. Some have given as a reason why they are disposed to enter the foreign field, the fact that conscience enjoined them to go where the need was greatest. But that would compel us all to go; and that would have sent every disciple in Jerusalem into the pagan provinces. Besides, it is hazardous to say where the need is greatest, whether in China or the United States, in

Peking or in Syracuse. The truth is, that where the question is one of universal conquest, there can be no discrimination of one section as against another. Each man must determine his duty for himself, permitting neither sentiment nor romance to influence him unduly.

If we may regard the apostle Paul as the typical foreign missionary, an analysis of his qualifications may help us to decide the question to whom the leadership in the foreign work should be intrusted. And in his case the physical qualifications were certainly very inferior. I doubt whether he could have passed muster in any of our missionary boards. They would have reported against his application, unless, indeed, his own fiery personal conviction had overawed them. For I imagine that he would not have pleaded in tears, but would have spoken to them as Farel did to Calvin at Geneva. A sound body is not to be despised, but Paul is not the only man in history, the might of whose spirit triumphed over the flesh. In great physical weakness

did he preach the Gospel. His bodily presence was offensive to the supple and athletic Greeks, and his speech was contemptible to their cultured ears. But his word was in demonstration of the Spirit and in power, and all were swept by the torrent of his massive eloquence. An abounding physical vitality and a stalwart form did not enter into the qualifications which made him unsurpassed in the sphere of his special service. And they have been wanting in many of our most successful missionaries at the front.

The truth is, we know too little of the secret of physical endurance to apply the test. Surprises are of daily occurrence. The strongest and most compactly built fall suddenly at our side, while apparently physical wrecks pull through the threescore years and ten to the amazement of all who know them. Forty years before he died Dr. Howard Crosby was told that he could live only a year or two; yet he managed to be a pretty lively invalid. There are energies lodged in an earnest soul, fearless of

death and passionately intent upon making the most of life, which will carry it triumphantly through many a physical stress and strain. The mind-cure and the faith-cure are to me shallow and silly vagaries; and yet, that the soul rules the body and that God supports the sinking frame are matters about which I have no more doubt than I have of my own existence. I know that once and again I have shaken off the "grippe" by a pulpit sweat. The forced action of the heart, sending the pulse up to a hundred and forty, burned the insidious poison out when medicines could not reach it. There is no miracle in such cases, but the mind does triumph over the body.

The qualifications of the great apostle to the Gentiles were mental and spiritual. And first among them was the training which he had received in Tarsus, his native city. Paul's acquaintance with Greek culture has probably been overrated. The Platonic philosophy and the Aristotelian logic do not seem to have influenced him. His style is Hebraistic and his logic is rabbinic.

But he knew the pagan mind by daily contact with it from childhood, and Greek was not to him a foreign tongue. He could speak it, and write in it, more easily and fluently, and with more precision, than his apostolic contemporaries; and the men who were most intimately associated with him, such as Timothy and Titus and Luke, had the same advantage. There is such a thing as linguistic facility. Not all men can acquire a foreign tongue with ease, and it is still more difficult to enter into the mental life of another people, and so master its speech from within. But unless the latter can be done, the language will remain an unfamiliar and unwieldy instrument. To preach the Gospel in a foreign tongue demands a certain mental elasticity and alertness, which is not a common gift; and he who discovers that the college exercises in Latin, Greek, and Hebrew are a weariness to the flesh, and a torture to the spirit, may as well make up his mind that the Lord never intended that he should go to China. Let him be content to preach in his mother

tongue, which will probably tax him to the utmost.

Nor, in the second place, should it be overlooked that the foreign missionary among the apostles was the most carefully educated of them all. He had gone from Tarsus to Jerusalem, and sat at the feet of the great Gamaliel. He was the only college graduate. There may be room for lay evangelists, with the scantiest of educational preparation, in lands where Christianity has become naturalized—though even here the necessity of a thoroughly equipped ministry is greater than ever; but the men who are to subdue the paganism of Asia and Africa cannot be recruited from the ranks of the undisciplined. He who sets his heart upon such a task should give earnest heed to the inexorable demand of the most thorough educational discipline available. The picket line of an army requires the keenest eyes and the best marksmen.

A third qualification of the apostle Paul was his thorough grounding in the teach-

ings of the Old Testament Scriptures. He had mastered his Bible. The new things in the Gospel of Christ were shown by him to be "according to the Scriptures." The ancient faith had revived in the new. Not its novelty, but its antiquity, mastered him. His radicalism was the intensest and most vital conservatism. To the unbroken historical continuity of revelation he held fast; and with this impulse behind him he threw himself upon the wavering and disintegrating columns of paganism. They must be men of clear and intense theological conviction who follow in his steps. They must be rooted and grounded in the historical verities by whose proclamation Christianity has won its way. At home it may answer for the preacher to be the mental inferior, in many respects, of those who sit in the pews; he may even have hearers who are his superiors in theological knowledge; but it is disastrous for a tyro and a novice to undertake the conversion of a pagan community. There is something in the sluggishness of the Asiatic intellect which im-

presses us unfavorably. Thought seems to move at a snail's pace. The silent stare suggests mental somnolence. We miss the alertness and quick responsiveness of the Occident. But it may be fairly doubted whether, if the relations were reversed, and we should sit at the feet of oriental teachers, they would not regard us as exceedingly stupid. They certainly master our alphabet more easily than we master their vocabulary. There are in East India many natives who use our English tongue with marvelous facility, and not a few have exhibited a rare suppleness and grace in rhetorical expression. It certainly cannot be said that the Asiatic races are wanting in native mental vigor. It is, as Sir Arthur Balfour suggests, in social integration that they are seriously lacking; without which, beyond a certain point, communities remain stationary. Their stagnation is the result of isolation—isolation from other races and governments, and isolation among themselves. They become ropes of sand, instead of vital and progressive political organ-

isms. When, as in the case of Japan, that social integration has once set in, and patriotism has come to its birth, the world looks on in amazement at the ease with which the leap is made from the dark age to the modern time. It is salutary for us to remember that man is man, wherever he is found. There are not many simple-minded children of nature; and the kindergarten methods of religion are not the ones by which the current paganisms will be vanquished. The leaders in that crusade must be men who have a virile theology, drawn from the infallible word, and held with intelligent tenacity.

The absence, in the apostle Paul, of the speculative mood is as noteworthy as his firm adherence to the prophetic word and his singular penetration of mind in its use. He was a great, a clear, a solid thinker; but he was not a metaphysician. That some should describe him as a poet and mystic is one of the curiosities of literature. Frequently does he approach the line which divides induction from speculation; but

he never crosses it. There is a sobriety in his exposition which is amazing in one whose mental action is so intense. It can be explained as due only either to deliberate self-restraint, or to the absence of the speculative tendency. The contrast is immense when you compare his reasoning with that of Origen, or Augustine, or Hegel. And in this respect he is, in my judgment, the typical preacher of the Gospel to heathen nations. The world by wisdom knows not God, and the speculative theologians will never remove the fatal ignorance. The emergence of theological speculation is inevitable; and in settled Christian communities there will always be some who will be attracted by it. It cannot be kept out of the pulpit, nor out of the pew. It will claim a place in our reviews, and demand audience in our assemblies. But the speculative tendency is always disposed to minimize the plain facts of history, and to tone down the sharp contrasts of moral life. It gravitates toward a monism which looks very much like pantheism, and glories in

an evolution which makes sin more an infirmity of nature than a crime against the law of God. It may be evangelical, but it cannot be evangelistic. Its language is too cumbrous for practical use. It confuses plain men. And the language confuses them simply because the type of thought is misty and mystical.

I do not condemn the speculative thinker, but I do say that such a man is constitutionally unfitted for the foreign missionary service. You are aware that for a dozen years the American Board had a theological controversy on its hands. The question under discussion was that of Probation after Death. That the Scriptures were silent on the subject was conceded even by its advocates. They only claimed that it was a permissible hypothesis, and that missionaries did not part with their speculative freedom when they accepted a commission. And clearly, this contention could not be gainsaid; and yet, somehow, there was a vague feeling that men who were more inclined to construct a speculative theodicy, than to rest

content with a revealed theology, in which there must be a border line of silence, should not be encouraged to offer themselves for foreign missionary service. Some, indeed, insisted that the theory of probation after death was a heresy as destructive as the denial of the divinity of our Lord. The majority could not be induced to take that ground. They regarded the notion as of no practical value, and as incapable of scriptural proof, though good and true men had given it their support. Principal Fairbairn goes much farther, and contends that moral probation must be eternal in the nature of the case; which, again, is neither self-evident nor capable of proof. The learned principal is in no danger of being repudiated by his brethren, but he certainly ventured upon ground never invaded by the apostle to the Gentiles. I have frequently had occasion to notice the mental habit of our most efficient home missionaries, and I have always found in them the predominance of the practical over the speculative temperament. The instrument

was fitted to the work, and the adjustment was perfectly natural. The metaphysician is out of place in a camp of miners. In fact, metaphysics is a hindrance in any pulpit, and the hearers most given to speculation are the first to weary of a metaphysical preacher. A true metaphysics there is and must be in Christianity, as the religion of a divine and eternal redemption; but you might as well send men into the untrodden forests with razors for axes, as to commit the evangelization of the world to speculative theologians. Audacity should stay at home; it is the cautious and conservative thinker who is needed at the front.

No man ever surpassed the great apostle in the positiveness of his teaching. He invoked an anathema upon any one who should venture to preach any other gospel, even though he were an angel from heaven. And yet there was not a particle of fanaticism in his constitution. The intensity of his personal conviction was fibered upon an equally remarkable breadth of mental sympathy. He knew how to think, and to

speak, the truth in love. The Jews hated and persecuted him, but he recognized the honesty of their blind zeal. The superstitions and idolatries of the pagan world he traced to a vague seeking after God, which had resulted in an ever-widening ignorance through the growing supremacy of an immoral life. The law of God he declared to be written upon every human heart. He was sympathetic in his iconoclasm; not sympathetic with the religion in which the pagan world was buried, but sympathetic with the souls which had woven these shrouds, and in which their spiritual life and hope had been stifled.

This is the true sympathetic attitude. Christianity cannot yield its claim to supremacy. It will not enroll Christ in the Pantheon. It will not consent to found a fraternity in any Parliament of Religions. But the Christ whom it proclaims and worships is he who lighteth every man. He is the Word from everlasting, energizing a world unconscious of his presence, whose life is the light of men. The attitude of early Christianity

to the pagan culture was sympathetic, as well as critical. Its elements of truth were freely recognized and appropriated; its defects were mercilessly exposed. Philosophy became for many the vestibule of entrance into the Christian faith. In fact, the process went so far, that many maintain that the primitive Gospel was so thoroughly Grecianized as to make it almost impossible to eliminate the original elements. I cannot but think this judgment to be extreme, and that much of what is called Greek coloring is simply in the grain of universal logic; but it serves to show that the Pauline sympathy was not an unimportant factor in the conversion of the Greek and Roman world. The classics were not consigned to the flames. The poets and the philosophers were not gibbeted. They retain their place in our literature and in the curriculum of our Christian colleges. Christianity is an assimilating religion, because it traces all rational and moral life to the Eternal Word, who in Jesus Christ became flesh. Thus, its attitude of antagonism is also an attitude

of sympathy. Its iconoclasm issues in emancipation. Him, whom men ignorantly worship, it proclaims unto them. This sympathetic attitude, which recognizes the identity of all religions at the root, while firmly holding fast to the exclusive and sovereign authority of the Gospel, is an indispensable qualification for the Christian missionary.

More than once the brief record in the Book of Acts shows us the apostle Paul telling the story of his wonderful conversion. He did this before the excited and infuriated throng at Jerusalem, and again in the presence of Festus and Agrippa. And the form into which he casts the argument in the seventh chapter of Romans, shows how deeply grounded his doctrine of salvation was in his personal experience. He knew that he had passed from death unto life. Christ dwelt in him by faith, and he knew when and where it was that it pleased God to reveal his Son in him. He never insisted that others must conform to the type of his personal experience; in fact, he ap-

pears to have been the only apostle in whom Christian discipleship was marked by a sharp transition; but there can be no doubt that this vivid personal experience had much to do with the tumultuous energy of his apostolic ministry. Luther reminds us of him, in whom the spiritual change was equally marked; and the pioneers of Methodism could tell a similar story as to when and where they were converted to God. Such men are needed when a new era of spiritual life opens—men in whom personal experience and doctrine coalesce. All the great leaders in modern revivals have been men of that stamp. Their conversion to Christ was a momentous turning-point in conscious conviction and choice.

It is a mistake to make such an experience a universal test, either for the pulpit or for the pew. Still, it is a power anywhere and everywhere, and it gives tremendous advantage to the man who is summoned to face, year in and year out, the incredulity, indifference, and scorn of unbelieving and pagan communities. The hiding of his

power, under God, must be in his own experience, with which he may confront and convince his hearers. Nothing, we are told, is more oppressive in pagan lands than the mental and moral atmosphere in which the life moves. There is no ozone in the air, nothing to support and quicken the weary toiler. He lives in a vacuum, in perpetual danger of suffocation. Such a man must generate his own oxygen, must have such an abounding vitality of personal conviction and experience that it cannot suffer from the malarial contact. Every preacher, at home and abroad, should be able to say with Paul, "I know whom I have believed;" and the more emphatically he can make that confession the better is he qualified to take his place in the picket line of Christian advance.

It may seem, in the review, as if this catalogue of qualifications, essential to insure success in assuming the burdens of missionary service, must discourage men and women from devoting themselves to it. But if we have not erred in our estimate of

the field which is to be won, and the resistance which is to be overcome, we cannot have supposed that a low grade of leadership could meet the stern demand. The foreign field needs the best, and must have the best. It requires the clearest personal Christian experience, the most steady poise of mind, the most careful and thorough educational discipline, the most genuine and cosmopolitan sympathy, and the firmest theological equipment, which can be found in the ranks of the Church. It is the greatest task committed to her hands, and to it she may well consecrate her choicest recruits.

The Agencies to be Employed

VI.

The Agencies to be Employed.

IT is fortunate for us that there is such a thing as a history of Christian missions. We are not inaugurating a new campaign, in which wisdom can be gained only by long and severe experience. The day of experiment lies far behind us, so far, indeed, that its outlines have become dim to us, as jagged rocks, and precipitous walls, and perilous paths fade away in curving lines of grace. From the ridge of the Col de Balme, Mont Blanc is a vision of beauty; the mountain climber comes back with a different story. We stand appalled, sometimes, before the obstacles which must be overcome in securing the universal triumph of the Gospel; but it may fairly be doubted whether our present task is comparable, in audacity and difficulty, to that for which the early Church girded itself under the leadership of Paul. His is still the most heroic figure in history. "Never," writes Uhlhorn,

"in the whole course of human history, have two so unequal powers stood opposed to each other as ancient heathenism and early Christianity, the Roman State and the Christian Church. Apparently, the weakest of forces confronted the strongest. Remember the enormous power of the Roman empire; consider not merely the material resources of the State, but also that heathenism had possession of every sphere of life, public and private; that it filled the State and the family, and ruled all culture; and bear in mind, besides, the tenacious power dwelling in a cultus which has prevailed for centuries. Contrast with this the Christian Church as it was in its beginnings, totally destitute of all this might, possessing neither political power nor wealth, neither art nor science, a little company, in the world's judgment, of unlearned men, fishermen, publicans, tentmakers, with only the word of the cross, the message that the promised Messiah had appeared, that in the crucified and risen One there is salvation for all peoples. Verily,

the kingdom of heaven is like a grain of mustard seed, small and insignificant; is like leaven, little as compared with the mass of the meal; but it is a living seed, it is a transforming leaven, it bears within itself an energy which is not of this world, and therefore is mightier than the whole world." As the tentmaker of Tarsus journeyed from Antioch to Troas, and from Troas across the Ægean Sea to Philippi, and thence to Thessalonica, and Berea, and Athens, and Corinth, and thence by way of Ephesus to Rome, with plans carrying him as far as Spain, who would have dreamed that this man, hated by his own countrymen, ridiculed by the philosophers, heard with impatience by the cultured, scourged, stoned, shipwrecked, chained, imprisoned, beheaded, was undermining the foundations of paganism, and wresting the scepter of power from the hands of the Cæsars? It is all simple, sober history. A fierce and long wrestle it was, the outline of which cannot even here be traced; but the imperial city to-day condenses the terrible struggle and

the decisive result in that remarkable contrast between the ruined arches and columns of the Forum and of the Palatine Hill, and the great church, with its vast and airy dome, which hangs over the spot where Nero reveled in the horrible butcheries of his Christian subjects. On your left, as you descend the Capitoline Hill, you may pass down the winding stairs of stone to the dungeon in which tradition says Paul was immured; and then you may go to the great cathedral beyond the walls, which beare his name, and upon whose splendid marbles and mosaics Pius IX alone spent sixty million francs; while the greatest church among the English-speaking nations, in the very center of the world's metropolis, and dwarfing by its magnificent proportions all other structures, bears the name of this converted Jew. Ransack the past, and match the story if you can. It cannot be done. They were proud men whom the Gospel subdued and won. They were strong men, whose swords and lances had made them sovereign. They were men of keen

penetration, incisive in criticism, biting in sarcasm, haughty in their bearing. If Nero is a type of Roman brutality, Celsus is a sample of Roman acumen. In no subsequent period has the disparity between the Christian Church and its adversaries been so great. Constantine surrendered to save his throne; and even Julian, with his masterful resources, could not sweep back the flood. For three hundred years the battle raged, but paganism went down, with the Coliseum, moss-grown and deserted, as its monument. It may be true, as Hobbes has said, that the papacy, which came after, was only the ghost of the Roman empire, sitting crowned upon its grave. That paganism was vanquished and buried is the significant fact. If, as Thucydides says, history is only philosophy teaching by examples, the future of all heathenism, when confronted by the Gospel, is written in the fate of Rome. That is our answer to the sneer of modern skepticism, in the Church and out of it. We reply, with Uhlhorn, that Christianity is sure to conquer,

because in its conflict with the paganism of Rome it has conquered, capturing the citadel and holding it. Next to the trumpet tones of inspired prophecy and promise, there is nothing so calculated to stir the pulses of Christian ardor as a review of the period between Paul's martyrdom and the edict of Milan in 313, a period of less than two hundred and fifty years.

The victory was the triumph, under God, of Paul. And as, in considering the qualifications of those to whom is intrusted the leadership in the world's conversion to Christ, we studied the great apostle as the typical pioneer, so in the choice of the agencies which are to be employed, we can do no better than to study carefully the methods which he and his successors used, and the power upon which they relied. The old weapons have not lost their edge, and there are none which can take their place.

The apostle tells us that in his preaching he endeavored to commend the truth to every man's conscience in the sight of God. He acted upon the assumption that the

Gospel had an ally in every man's moral nature; or, as we should say, that every man is Christocentric in his essential constitution. The soul is naturally the captive of Jesus Christ; in him, and in him alone, its needs are met. This conviction pervades the ancient Christian literature. It is recognized, and made basic, in the Alexandrian doctrine of the Logos as the immanent reason in the cosmos. The fiery Tertullian gives expression to it when he describes the soul as naturally Christian. Augustine affirms it when in his Confessions he exclaims: "Thou hast made us for thyself, and our heart is restless till it rests in thee." There is no flattery of human nature in this. The African theologians taught the moral corruption of the natural man in phrases too rude and sweeping for our modern acceptance. They did not discount the bitter enmity of the unregenerate heart. The will was described as completely enslaved. The depravity was total. None the less did they insist that what was natural to man was also unnatural to him,

and that he was conscious of this eternal schism in himself. In the Pauline phrase, the law of God is written upon every man's heart, and from its recognized authority there is no release. It pursues the most flagrant and persistent transgressor. His thoughts perpetually accuse and condemn him. He is self-judged, and from that self-judgment he cannot escape.

Therein lies the guilt of man; he is consciously without excuse. And therein also lies the hope of man's recovery; he can be saved, for whether condemned or saved, the divine movement must secure self-movement. Conviction must be self-conviction; repentance must be voluntary and spontaneous; captivity to Jesus Christ must be the captivity of free self-surrender. Deliberately did Paul refrain from the arts of enticing speech. He did not seek to please, but to convince. He did not appeal to the ear, but to the conscience, to the moral reason in every hearer, which cannot be bribed. He knew, in bitter and prolonged personal experience, how unavailing was such an attempt.

His rage had only driven the iron deeper into his soul. Peace had come to him only by faith in Jesus Christ; and he had the rational audacity to assume that all souls were alike; that the conscience in every man was responsive to Law and Gospel, as the vibrating needle is to the pole. Every preacher of the Gospel, at home or abroad, must assume that; taking it for granted that in every human heart abides the witness of God, that every soul is made for Christ, and Christ for every soul.

But the apostle does not stop with this responsiveness of the moral nature to the Gospel. He speaks of his preaching and its results as a demonstration or proof of the Spirit and power of God, of the moral omnipotence of the Holy Ghost. The moral nature is not regarded as autonomous and self-centered, but as moved upon by the divine Spirit. The Gospel had an ally in every human heart, but it had also an ally in the Holy Ghost, whom the creeds honor as the "Lord and Giver of Life." The Gospel carries a message which is as true for

heaven as it is for earth, for God as it is for man. In it the righteousness of God is exhibited, as well as man's salvation proclaimed; in fact, man's salvation is secured only by the exhibition and communication of the righteousness of God. The Gospel is congruous to man's nature, and it is congruous to God's nature. For neither is it a makeshift, an arbitrary and artifical scheme. It proclaims the eternal verities. It incarnates the wisdom of God; and because it does this, it is the power of God. I have heard Methodist ministers speak of "Holy Ghost preaching." I do not take very kindly to the phrase, but the truth in it should master us all. The biblical doctrine of the Spirit is the most delicate and difficult of all, and a crude formulation of it has led into many vagaries and excesses. The Holy Spirit is the Spirit of truth, of holiness, of reverence, of sobriety and soundness of mind, of self-control, of patience, of forbearance and good will, of humility and charity. It is easy to run into extravagance on such themes as the baptism of the

Spirit, the enduement with power by the Spirit, the anointing with the Holy Ghost, as a specific gift to be sought and secured. But we cannot emphasize too much the necessity of honoring the Holy Spirit in the world's regeneration, and cultivating a lively confidence in his universal and almighty alliance with us in securing the triumph of the Gospel.

If we inquire how the apostle secured for his preaching the exhibition of the power of the Holy Ghost, we shall find it in his statement, immediately preceding, that when he came to Corinth he had determined to know nothing save Jesus Christ and him crucified. It has been suggested that his failure with the philosophers at Athens had opened his eyes to the futility of adopting any other plan. It may be doubted whether such an inference can be made good, as it is evident that his discourse was interrupted just as he had touched upon his theme. We have only the introduction, the sermon was prematurely cut short. But it is plain that, under the guidance of the Holy Spirit, the one

thing to which Paul addressed himself was the preaching of Christ and him crucified. He had done this in Galatia, before he came to Corinth; he had done this in Damascus, before he went into Galatia; and he continued to do this to the last. The Holy Spirit is honored when Christ is preached; he is dishonored when anything else is preached. Jesus declared that the office of the Spirit was to bring to remembrance and make plain the things concerning himself, to reveal the place occupied by him in the eternal purpose of redemption. And when he defines the Spirit's vocation as convicting men of sin, righteousness, and judgment, he associates these several ministries with his own person—"of sin, because they believe not *on me;* of righteousness, because *I go* to my Father, and ye see me no more; of judgment, because the prince of this world is judged."

We are in the habit of speaking of the illuminating, the quickening, the inspiring, the comforting influences of the Holy Spirit. All this is based upon the frequent

comparison, in Scripture, of his agency to that of light and fire. But light is not the immediate object of sight; it is the medium in vision. And here I can do no better than to quote the felicitous words of the late Archibald Alexander Hodge, from the sixth of his *Popular Lectures on Theological Themes:* "The rays of light radiated or reflected from any surface to another never reveal themselves; they only make manifest or reproduce by reflection the surface from which they come. Thus everyone sees by means of the rays radiated or reflected the very image of the sun and moon in the water and all the features of the landscape in the mirror. So it is always in the work of the Holy Ghost. He never speaks of himself, but he always receives of Christ and communicates to us the Christ and his redemptive grace. The rays of light never picture themselves, but the stars from which they come. So the Holy Ghost never excites in our consciousness thoughts and emotions relating to himself, but always those which relate to the Godhead and to the incarnate Christ. There-

fore it is, that although the Holy Ghost inspired the Scriptures, and although he is the immediately present and constantly active person of the Godhead in our hearts and lives, yet there is comparatively so little conspicuity given in Scripture and in Christian thought to the personality of the Holy Ghost. He is ever speaking, yet not of himself, but of Christ."

That is well said. I do not see how it could be better said. Holy Ghost living is Christ living in us. Holy Ghost preaching is the preaching of Christ. To be filled with the Spirit is to be full of Christ. To be endued with the Spirit is to be clothed with Christ. To be guided by the Spirit is to be guided by Christ. Looking steadfastly at the face of Christ, we are changed from glory to glory by the Spirit of the Lord. His beauty upon us and in us ripens into the graces of the Spirit. We must cleave to Christ because the Spirit cleaves to him, dwells in him in infinite measure, and incessantly proceeds from him. And the preaching of the Gospel, which is to be honored by the

demonstration or evidence of the Spirit's presence and power, must be the preaching of the incarnate Son of God, dying for the sins of men, and rising again for their justification. That is the Gospel, and where that is left out the Spirit is hindered and dishonored. There may be much that is true and beautiful, there may be a good deal of sound theology, there may be a very beautiful and attractive body of precepts, but the fair body has no soul when Jesus Christ is not the beating heart. There is no power of God unto salvation, except in that Gospel whose sole and supreme message is the divine Christ as the almighty Saviour of sinners. That message the Holy Ghost always honors, even when men reject it; and he honors no other message, though the world applaud.

It is the living Christ, risen and regnant, whom we are to preach, as did Paul. But our knowledge of the living Christ is mediated by our knowledge of the historic Christ. The Christ in history is the Christ of history. Without the New Testament

our knowledge of Christ would vanish. He would remain, but his image upon our minds and hearts would disappear. Hence the same apostle who preached only Christ, exhorted Timothy to preach the word and to continue his diligent study of the Scriptures. We can carry the Gospel of Christ into any land, and into all lands, only as we carry the Bible, the whole Bible in both Testaments; for the "testimony of Jesus is the spirit of prophecy." Therefore it is that as soon as our missionaries master the speech of any tribe or people, they immediately begin the translation of the Bible. Christ cannot be preached in any other way. The great salvation cannot secure firm historical lodgment apart from the record which contains its history. And as soon as that is done, a thousand and one questions arise which must be clearly and satisfactorily answered. A Christian literature is a necessity.

Some, indeed, speak in disparagement of a book religion, and sound the warning cry against Bibliolatry. There never has

been much danger of that. It is, of course, quite possible to make claims for the Bible which the Bible itself does not make, and which a sober criticism will hesitate to accept. The Bible may be authoritative as a guide in the revelation of redemption, without being a court of final appeal in cosmology or chronology. It may be reliable in its biography and history, without being absolutely inerrant in specific detail. Certain it is that events in the life of our Lord are not marshaled in exact chronological order in the gospels, nor have we much more than a charcoal sketch. But the main lineaments of the wonderful story are easily traced, are thoroughly consistent, and in their simplicity carry conviction of their credibility. The Synoptic and the Johannean problems have ceased to alarm us, and the dissection to which the older books have been, and are, subjected cannot set aside or invalidate the phenomenal rank of the Old Testament literature, and the part which it played in re-Christian history. I sometimes think that we could get along

without a theory of inspiration; but there seems to me, at present, to be more danger of an undervaluation of the Bible, than of an overestimate. There is no special call for excusing or recommending its neglect. An historical religion must have an historical record as its complement and guarantee. Religion must be made wholly independent of historical facts, if it can maintain its place without a book. But Christ is Christianity. The incarnation, the atonement, and the resurrection belong to the historic domain; and for such facts we must have contemporaneous and trustworthy evidence, or surrender the Gospel which is based upon them. The only way in which such evidence can be preserved is in written records.

It is the greatness and power of Christianity that it has such records, which from Celsus down to Renan have maintained their unimpeachable historical trustworthiness. And we should regard it as an immense advantage, in our conflict with paganism, that we can make it plain that we have not believed, and that we do not

proclaim, cunningly devised fables—that the Christ whom we preach got himself embodied in a book, written by men who had known him and had conversed with him, who were eyewitnesses of his glory on the mount, and after his resurrection. The triumph of Christianity must continue to be, what it always has been, the triumph of a book of which Christ is the heart; for even the Roman Church, with all its veneration for tradition, guards with jealousy the deposit of sacred Scripture, and no Protestant theologian has given to the holy word a higher place than has the present venerable pontiff and bishop of Rome.

The use of the Bible in securing the triumph of the Gospel compels us to recognize another indispensable agency, the establishment and equipment of schools of sacred learning. The Church may not arrogate to herself the supervision and control of the entire educational discipline. It is not her business to make scholars, but Christian disciples. In making disciples, however, she comes with historical records

in her hands, and that lays the necessity of scholarship upon her. There is a province of truth in which her explorations must be thorough and unwearied. There are tasks for linguists, and archæologists, and explorers, and critics, and historians, and theologians. Antioch and Alexandria were the pioneers in a succession of great schools which must continue to the end of time, and which must strike their roots deep into every nation which is to be evangelized. Robert College at Constantinople, the colleges at Aintab, Marash, and Beyroot, the Doshisha in Japan, with scores and hundreds of secondary schools of Christian training, have been among the mightiest evangelizing agencies of the Orient. If I mention only these, it is because the list is too long for complete enumeration. To sketch them all would be to write the history of modern missions. Every denomination has been compelled to lay the foundation of institutions of Christian learning; in Asia, at the western frontier, among the Negroes of the South. The theological

seminary, however meager its curriculum, crowds hard upon the Christian evangelist; and, in process of time, it must be fully equipped to meet the demands which are sure to be made upon it. Our own young men are not unfrequently discouraged to visit the lecture rooms of European universities; and I am afraid that, by some, a knowledge of German and French is regarded as a dangerous thing. The remedy is to have better schools here, where nothing shall be evaded or ignored, so that the closest contact with the keenest European thought will not result in mental perplexity and unrest. The cure for imperfect knowledge is more knowledge at home; not a prohibitory tariff upon imported thought, nor a narrow denunciation of foreign schools as breeding places of heresy. And what we need in Christian America is needed in every land to which we carry the Gospel.

Note now how these agencies, which we have passed in rapid review, constitute an organic unity, so that you cannot use one without using all the rest. The individual

conscience responds only to the vital impact of the Holy Ghost; the Holy Ghost displays his presence and power only as Christ is preached; Christ cannot be presented apart from the Holy Scriptures; and the Bible compels a constant vindication of its authority, and a careful interpretation of its contents, which makes Christian scholarship a necessity to every church. Nor can we afford to lose sight of the fact that the entire enginery of evangelization must become indigenous to every race. The seed which we plant must grow in its own soil, and make provision for its own increase. There is no natural evolution from barbarism into civilization. But unless the seeds of a higher civilization become naturalized in a barbaric race, its redemption cannot be secured. Each nation must work out its own salvation; and in working out its own salvation it is likely to fall a prey to all the infantile diseases which are inseparable from ultimate maturity. The time must come, in every foreign missionary field, when supervision must cease. It may be

prematurely withdrawn, and that is cruelty; it may be needlessly prolonged, and that is tyranny, which is sure to produce resistance and schism. Because we have given our money, it does not follow that it gives us the right to a perpetual guardianship. If we did not give our money to Christ, and for his sake, it were better that we had kept it in our pockets. If we gave it to Christ, and for his sake, then we should be more than willing to retire from our sponsorship.

That problem is beginning to confront us. Native preachers and native churches are demanding larger freedom and less interference. The demands may be extravagant; but they are the signs that the period of Christian infancy is past. And to native preachers and native churches, in the end, must be surrendered the task and the responsibility of national Christianization. That carries its dangers with it, but the dangers can be reduced to a minimum by generous consideration and sympathy on our part. We can cultivate fraternity when we have surrendered lordship. We

can counsel as elder brothers when we cease to command. Nor should we forget that our own Christianity has been compelled to run the gauntlet of its foes without external authoritative supervision. The Gospel has survived and widened its conquests among ourselves; why should we not trust its inherent and subduing energy wherever it has gained an intelligent foothold? If, during the most exacting period of its history, when its adherents were in hourly danger of their lives, Christianity shook itself free from the coils of Gnostic and Neo-Platonic speculation, which threatened to strangle it in the lands of its birth, there is no good ground for the fear that Buddhism and Confucianism can check or reverse the advance of the Gospel. Under any circumstances, the final debate between them must be conducted by champions to whom these oriental systems are a vernacular inheritance. European and American lecturers can no more settle the intellectual disputes of India, China, and Japan, than their most gifted men can assume leader-

ship among us. We can give them the Gospel of Christ, and place our Bible in their hands; and then we must leave the leaven to do its transforming work in its own way. There is no instance on record where polytheism has ever succeeded in supplanting or crippling monotheism. The struggle may have been fierce and long, but the idols have had to go. There is no instance on record where paganism, in its most cultured forms, has been able to regain ascendancy, when once a native Christian church has challenged it. And in these days, when oceans have dwindled to mill ponds, when the electric spark has annihilated distance, when thought secures a universal audience, there is a Christian solidarity whose steady pressure will prevent any evangelized community from relapsing into the heathenism, out of which it has been lifted by the preaching of the cross.

It only remains for me to thank you, one and all, for the courtesies which I have received at your hands, and for the patient attention with which you have listened to me.

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